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I entertain for his labours, I see no reason why my judgment should abdicate its place, even though its conclusion should be that he was not always infallible. In considering the meaning of "rack" in the *Tempest*, I treated the question entirely as one of construction, and therefore allowed the supposed derivation of the same word in other places from *Recan*, to *reek*, to stand unexamined and unquestioned; but let us look now a little more closely into the matter, and I think I shall be able to make it appear that this conclusion is not altogether so unquestionable as many may have supposed. That the application of the word may be more clearly seen, I beg leave to quote a few passages:

"That which is now a horse, even with a thought,  
The rack dislimns, and makes it indistinct  
As water is in water."

*Ant. & Cleo.* Act IV. Sc. 12.

"Far swifter than the sailing rack that gallops  
Upon the wings of angry winds."

*Women Pleased*, Act IV. Sc. 1.

"Shall I stray  
In the middle air, and stay  
The sailing rack?"

*Faithful Shepherdess*, Act V. Sc. 1.

"But as we often see, against some storm,  
A silence in the heavens, the rack stand still."

*Hamlet*, Act II. Sc. 2.

"The winds in the upper regions which move the clouds above (which we call the rack)." — Bacon, *Natural History*.

Steevens, in reference to the last quotation, says, "I should explain the word *rack* somewhat differently, by calling it 'the last fleeting vestige of the highest clouds, scarce perceptible on account of their distance and tenuity.' What was anciently called 'the rack' is now termed by sailors *the scud*." It is sufficiently obvious from the above what is meant by the word; but I now come to put the question, What authority had Horne Tooke for deriving it from *Recan*? It is, in fact, nothing more than a guess, the less probable as the word represents only an indirect result — not the clouds themselves, but a peculiar effect produced upon the clouds by the action of the winds. In another passage (in which I recognise the hand of Shakspeare) the formation of the *rack* is employed as an illustration; and in this instance "reek" would hardly stand as a substitute for the verb used.

"I might perceive his eye in her eye lost,  
His ear to drink her sweet tongue's utterance;  
And changing passion, like inconstant clouds, —  
That, rackt upon the carriage of the winds,  
Increase, and die, — in his disturbed cheeks."

*Edward III.*, Act II. Sc. 1.

From this it would appear that the *rack* is literally that which has been *wrecked*, and that it

should be derived from *pnac*, past part. of *pnikan*, to *wreak*; in short, that it is identical with the word in the *Tempest* in the general sense of *remains*; in the present case, in its special application, meaning, as Steevens explains, "*the last fleeting vestige*" of the highest clouds "previous to their final disappearance. Had it ever been used with the general sense of *vapour* or *exhalation*, or even generally for a *cloud* or *the clouds*, the case would be different; but in fact, no examples can be produced by which it can be shown that such was ever its meaning; and in the absence of proof it will be noted as not a little remarkable that, not being used to represent *the clouds*, which *already exist* in the form of *vapour* or *exhalations*, it is only employed when a word is required descriptive of an effect of their *dispersion*."

SAMUEL HICKSON.

### Minor Notes.

*Book-keepers.* — There is a class of persons who fall under this denomination, and to whom the following lines may give a useful hint. Doubtless some of your correspondents, who are furnished with valuable libraries and works of reference, have suffered materially from a neglect of the rules herein laid down. †

*Lines for the beginning of a Book.*

1.

"If thou art borrow'd by a friend,  
Right welcome shall he be,  
To read, to study, not to lend,  
But to return to me.

2.

"Not that imparted knowledge doth  
Diminish learning's store;  
But books I find, if often lent,  
Return to me no more.

3.

"Read slowly, pause frequently,  
Think seriously, return duly,  
With the corners of the leaves not turned down."

*The Substitution of the Letter "I" for "J" in the Names of "John, James, Jane," &c.* — Will you permit me to ask the reason of the absurd, and sometimes inconvenient, custom of substituting *I* for *J* in MS. spelling of the names John, James, Jane, &c.? If it be correct in MS., why is it not equally correct in print? Let us, then, just see how the names would read in print with such

\* Indeed, the action of the winds is one and the same, whether upon clouds on the face of heaven, or upon bodies at sea; and the *wrack* of one and the other, broken into fragments, for a fleeting space *remains behind* to tell the tale.



spelling: *John, James, Jane*, &c.! Besides, if it be correct to put *I* for *J* in John, it must, of course, be equally correct to put *J* for *I* in Isaac, and to turn it into *Isaac*. Indeed, if you happen in a subscription list, or a letter, or anything else intended for the press, to write in the MS. the letter *I* (which *rightly* stands as the initial in *that* case), as the initial of some person named *Isaac*, it is ten to one but the compositor substitutes *J* in its place in print. I have found Sir *I. Newton* in my MS. thus metamorphosed into Sir *J. Newton* in print. I see in "The Clergy List" more than one name which ought to be *I*, turned into a *J*. Now, Sir, it is folly to pretend that *I* and *J* are synonymous letters, or that they express the same meaning, unless we are prepared to allow *Isaac* to be spelt with a *J* or *I*, according to the writer's pleasure or caprice. May I, then, be permitted to ask whether it is not high time for every one to write *I* when he means *I*, and to write *J* when he means *J*? If compositors would always print MSS. as they are written in this particular, the palpable absurdity of putting *I* for *J* would, I am sure, soon be evident to all, and soon shame people out of the fashion. What if *U* and *V* were treated with as little ceremony as *I* and *J*? So it once was. Thus T. Rogers, in his work on the Thirty-nine Articles, A.D. 1586, will furnish an example. In it we read: "Such is the estate principally of infants elected unto life, and salvation, and increasing in years." But this old-fashioned mode of spelling has long become obsolete: may the substitution of *I* for *J* soon become the same. C. D.

*Daniel de Foe*.—A son of Daniel shines in Pope's *Dunciad*. Does the following notice refer to a son of that son? It is extracted from an old Wiltshire paper:

"On the 2 Jan. 1771, two young men, John Clark and John Joseph De Foe, said to be a grandson to the celebrated author of the *True Born Englishman*, &c., were executed at Tyburn for robbing Mr. F—, the banker, of a watch and a trifling sum of money on the highway."

And the writer then proceeds to moralise on the inequality of that code of laws, which could visit with death the author of a burglary committed on another man, who, by the failure of his bank, had recently produced an unexampled scene of distress, in the ruin of many families, and was yet suffered to go scatheless.

My next notice, which is also extracted from a Wiltshire paper, is dated 1836.

"In a street adjoining Hungerford Market, there is now living, 'to fortune and to fame unknown,' the great-grandson of the author of *Robinson Crusoe*. His trade is that of a carpenter, and he is much respected in the neighbourhood. His father, a namesake of this great progenitor, was for many years a creditable tradesman in the old Hungerford Market."

Has it ever been noticed by bibliographers that the *History of Robert Drury*, which came out the year before *Robinson Crusoe*, may have had an equal share with Alexander Selkirk's story in forming the basis of De Foe's narrative?

WILTONIEMMA.

*English Surnames: Bolingbroke* (Vol. v., p. 326).—During a visit to Bolingbroke, a village in Lincolnshire, the birth-place of Henry IV., the rapidity of the little stream, so unusual in a county remarkable for the sluggishness of its waters, suggested to me the probable origin of the name, *bowling brook*; "bowling along," and "running at a bowling pace," being not uncommon expressions. Here then, if we cannot meet with "sermons in stones" amongst the few vestiges of the castle, and in the church with its beautiful decorated windows, the heads of which are so disgracefully blocked up with plaster, we may "find books in the running brooks," and learn that "proud Bolingbroke" owed his appellation to this insignificant babbling rivulet. C. T.

*Waistcoats worn by Women*.—Now that we hear no more of Bloomerism, a feeble attempt has been made to introduce a spurious scion of the defunct nuisance, almost as masculine, and to the full as ugly. I have but little fear of its gaining ground, having full confidence in the good taste of our countrywomen: but it will be curious to see what our ancestors of the seventeenth century thought of the wearers of the aforesaid garment. Vide the Glossary to Beaumont and Fletcher's *Works*:

"WAISTCOATERS. Strumpets; a kind of waistcoat was peculiar to that class of females."

Verbum non amplius addam.

W. J. BERNHARD SMITH.

Temple.

"*Thirty Days hath September*," &c. (*Antiquity of*).—Professor De Morgan, in his useful List of Works on Arithmetic, published in 1847, enters one, under the date 1596, with the following title: "*The Pathway to Knowledge*, written in Dutch, and translated into English by W. P., 4to." To this he notes:

"The translator gives the following verses, which are now well known. I suspect he is the author of them, having never seen them at an earlier date. Mr. Halliwell, who is more likely than myself to have found them if they existed very early, names no version of them earlier than 1635:—

"'Thirtie daies hath September, Aprill, June and November,

Februarie eight and twentie alone, all the rest thirtie and one.'"

Now it seems to me noteworthy to be recorded in your pages, that these lines, so familiar to us all from childhood, appear in a more complete shape in Harrison's *Description of Britaine* prefixed to

the first edition of Holinshed's *Chronicles of England, &c.*, 1577, where at p. 119. the writer says:

"Agayne touching the number of dayes in every moneth:

"*Junius, Aprilis, Septemq; Novemq; tricenos  
Unū plus reliqui, Februs tenet octo vicenos,  
At si bissextus fuerit superadditur unus.*"

"Thirty dayes hath November,  
Aprill, June and September,  
Twentie and eyght hath February alone,  
And all the rest thirty and one,  
But in the leape you must adde one."

A. GRAYAN.

#### FOLK LORE.

*The Frog.*—In the north of Lincolnshire the sore mouth with which babies are often troubled is called *the frog*. And it is a common practice with mothers to hold a real live frog by one of its hind legs, and allow it to sprawl about within the mouth of a child so afflicted. Is the same remarkable custom known elsewhere?

The disease is properly called *the thrush*, and bears some resemblance to the disorder of the same name which affects *the frog* of the horse's foot. I wish some one would unravel this entanglement.

W. S.

North Lincolnshire.

*An Oath in Court* (Vol. iv., pp. 151. 214).—Some time since, a woman refused to be sworn because she was in the family way. In *The Times* of the 5th March, a woman at Chelmsford is represented as having said: "I swear this positively on the condition I am in, being about to become a mother?"

Can anybody explain these facts?

A. C.

*St. Clement's and St. Thomas's Day.*—I wish to inquire what is supposed to be the origin of begging apples, &c., on St. Clement's Day, and money (formerly wheat) on St. Thomas's? There is hardly any trace left of the former saint's day in this neighbourhood (Worcestershire, on the border of Staffordshire), but I have had convincing proof *to-day* that St. Thomas is not forgotten, for we have had plenty of visitors, *to-morrow* being Sunday.

T. GOLDSBER.

Dec. 20. 1851.

#### Queries.

##### SPEAKER LENTHALL.

In a biographical notice (MS.) of Speaker Lenthall by the Rev. Mark Noble, I find the following passage:

"His (Lenthall's) ancestor is mentioned in the will of Sir Richard Williams *alias* Cromwell. Sir Richard was the great-grandfather of Oliver Lord Protector.

There was always a friendship between the family of Cromwell and that of Lenthall."

Can any one versed in Cromwellian lore kindly inform me if any such will is in existence; and if so, what is its date? I should be glad to know too if there is any further authority for the statement in the text, that there was *always* a friendship between the Cromwells and Lenthalls, assuming such friendship to have subsisted anterior to the days of the Commonwealth.

It is stated by Wood (*Athen. Oxon.*, article LENTHALL), and repeated in substance by Noble in his *Protectoral House of Cromwell*, that "two or more" of the Speaker's son, Sir John Lenthall's speeches, "spoken in the time of usurpation," are in print. Having hitherto failed in discovering any trace of these speeches, I should greatly value any clue that may direct me to them if still extant. On Noble's authority, when unsupported, of course little reliance can be placed; but in any matter of detail, or pure and simple fact, related by Wood, I have considerable, though not altogether implicit, faith.

In a brief and singularly inaccurate memoir of Lenthall, in the *Lives of the Speakers*, lately published by Churton, the following passage occurs:

"We omitted to state in reference to Mr. Lenthall's strenuous exertions in favour of the gallant Earl of Derby, that Mrs. Cromwell, in one of her letters to the Protector, urges him to endeavour to effect a reconciliation with the Speaker," &c. &c.

As no authority is cited, I should be glad to learn where the letters of Mrs. Cromwell thus referred to are to be found. Are they in print or MS.? If any of your readers should be able to enlighten me in respect of all or any of the above Queries, and would kindly do so either through the medium of the Notes, or to my address as below, I should be greatly obliged.

F. KYFFIN LENTHALL.

36. Mount Street, Grosvenor Square.

##### NOTE OF IMBERCOURT, SURREY.

I find that Robert Roper, Esq., of Heanor Hall, co. Derby, married . . . daughter of William Nott, Esq., of Imbercourt, co. Surrey, and had issue, with other children, Rebecca; married first Sir William Villiers, Bart., of Brooksby, co. Leicester, elder brother of George Villiers, Duke of Buckingham; and secondly Capt. Francis Cave of Ingarsby Hall, co. Leicester.

Can any one of your readers supply me with the Christian name of Robert Roper's wife; and with the names of his other issue: also whether the representation of this branch of the Roper family has devolved upon the descendants of Rebecca Cave? I find in my mem. book a reference to Dodsw. MSS. in *Bibl. Bodl.* 41. fol. 70., which I have no means of consulting at present.

I find that William Notte, with Elizabeth his wife, his father-in-law and mother-in-law, are buried at Thames Ditton, co. Surrey. Manning and Bray's *Surrey*, vol. i. p. 463., contains the following passage :

"On a stone, or brass plates, are the portraits of a man kneeling at a table, and of a woman : behind the man are three sons ; behind the woman, three daughters all kneeling, and underneath :

"Here under lyeth the bodies of Robert Smythe, Gent., and Katheryn his wife, daughter to Sir Thomas Blount of Kinlett, Knyght, which Robert dyed the 3rd daye of Sept. 1539, and the sayd Katheryn dyed the x day of July, 1549."

"Below these, on the same stone, are also the portraits of a man with fourteen sons behind him ; and a woman with five daughters, all kneeling ; and underneath :

"Here under lyeth the bodies of William Notte, Esquyre, and Elizabeth his wife, daughter to the above-named Robert Smyth, and Katheryn his wyfe ; whiche William dyed the 25th day of Nov. 1576, and the sayd Elizabeth dyed the xv day of May, 1587."

"Above are the arms, Notte, on a bend between 3 leopards heads one and two, 3 martlets ; crest, an otter with a fish in his mouth in a tussock of reeds."

Can any one of your readers refer me to any notice or pedigree of this family of Notte, who were lords of the manor of Imbercourt in the parish of Thames Ditton ?

Can any one tell me to what family this Robert Smythe belonged ? Was he one of the Smythes of Ostenhanger in Kent ? Was his wife Katheryne too the daughter of Sir Thomas Blount by the daughter of Sir Richard Crofts of Eldersfield ? The History of the Croke family does not notice her existence. And, lastly, would some one on the spot kindly inform me, whether the above-mentioned brasses are still extant, and in sufficiently perfect condition to admit of a rubbing being taken of them ?

TEWARS.

### Minor Queries.

*Suffragan Bishops.*—Can any of your readers favour me with information in regard to any seals of suffragan bishops in England, besides that which is engraved in the *Archæologia*, vol. vii. ? Any references or notices on the subject of suffragans would be thankfully received, which may not be included in the observations collected by Dr. Pegge.

ALBERT WAX.

*Poison.*—I should feel much indebted to any of your correspondents who will inform me what is the true etymon of this word—the strict meaning of the term originally—and when first used in our language ?

However trifling this Query may at first sight appear, yet I am very anxious to ascertain whether,

originally, the term was applied exclusively or principally to deadly agents operating on the body *through the skin*, or an external wound, and not through the stomach ?

The Greek word *Toxicon* is rendered "*venenum*," quod barbarorum *sagitte* eo illinebantur. (Vide Diosc. Lib. vi. cap. xx.) Again, *ids*, *jaculum*, *sagitta*. Item, *venenum*, quod serpentes et cætera animalia venenata ejaculatur. Horace uses the words "*pus atque venenum*," not to express two different things, but merely to add force and point to his satire ; just as in like manner we read "crafts and subtleties" in the Liturgy, or "a thief and a robber" in the Scripture.

Now, is it not probable that our word "poison" takes its origin from this "*pus*?"

CARBO.

*Dr. Elizabeth Blackwell.*—In the *Critic* of February 2, 1852, p. 78., there is an excellent letter, written by a lady, in defence of female doctors. In this letter Elizabeth Blackwell, M.D., is mentioned with great respect. It appears, from the *Critic* of January 15, p. 45., that Dr. Elizabeth Blackwell is an American lady, and graduated in some American university, and that she was received with distinguished marks of attention both in London and Paris, and especially at St. Bartholomew's Hospital. Can any of your correspondents favour us with a biography of this lady, and state in what university, and when she graduated ?

SOB.

*Martha, Countess of Middleton.*—In Worcester Cathedral is a marble monument to the memory of "Martha", Countess of Middleton, who died the 9th of February, 1705, aged 71."

Can any of your readers inform me who this lady was ? I have been unable to find her name in any of the pedigrees within my reach.

J. B. WHITBORNE.

*Lord Lieutenant and Sheriff.*—The latter officer, the sheriff, claims precedence over the Queen's representative, the lord lieutenant, in the county, whilst in office. It seems contrary to all reason, but will any of your legal friends state upon what authority such precedence is maintained ; and in what instances they know that, when present, the lord lieutenant has ranked below the sheriff ?

L. I.

*Vikings Skotar.*—Mr. W. F. Skene, in his *Highlanders*, quotes *Ari Froda* or Arius Multiscius for the assertion, that the Hebrides were occupied, on the departure of Harold Harfagr, "by Vikings Skotar, a term which is an exact translation of the appellation Gallgael" (vol. ii. p. 27.). That is true, on the assumption that *Vikings* is

[\* The name is *Dorothy* in Valentine Green's *History of Worcester*, vol. i. p. 149.—Ed.]

not Icelandic for pirate, but only for Scandinavian pirate; which assumption I should doubt.

But I wish to be informed in what edition of *Ari Froda*, and at what page thereof, the words Vikingr Skotar may be found. A. N.

*The Abbot of Croyland's Motto.*—Will you allow me to call Mr. Lowen's attention to a passage in his *English Surnames*, vol. ii. p. 122., 3rd edition, which he has passed over without comment, but which struck me as requiring some editorial notice:

"The motto of John Wells, last abbot of Croyland, engraved upon his chair, which is still extant, is:

" 'Benedicite Fontes, Domine.'

" 'Bless the Wells, O Lord!'"

Reading "Domino" for "Domine" would make the first line of this inscription plain enough, as a quotation from the canticle "Benedicite, omnia opera;" but what are we to think of the second line? Could not the worthy abbot have given the pun upon his name in English, without using those particular words, or placing them in such a position that they actually *look* as if they were intended as a translation, word for word, of their Latin companions, in defiance of all the laws of grammar? C. FORBES.

Temple.

*Apple Sauce with Pork.*—Why and when was the custom of eating apple sauce with pork first introduced? BONIFACE.

*Gipsies.*—In Shinar, or the province of Babylon, are the mountains of Singares, and the city and river of Singara. Have they anything to do with the origin of Zingari, the Italian name for gipsies? L. M. M. R.

*Breezes from Gas Works.*—Why do secretaries to provincial gas companies call small pieces of coke *breezes*; and why do they by letters offer to sell "*breezes* at tenpence *per sack*?" My residence is not far distant from the works of one of these *Æolian* gas companies; and when the wind is in the east, I inhale *breezes* which my senses tell me do not blow from "Araby the blest." X.Y.Z.

*The Phrase "and tye."*—The clerk in a parish in the north-west part of Sussex frequently makes use of an expression which I cannot understand,—nay more, he is unable to explain it himself! The expression is used by several of the old men in the parish, though by none of them so often as by the clerk. "Well, master, how are ye to-day?" He answers, "Middling, thank'y *and tye*." He brings these two words in at the end of most sentences. If you ask him whether there are many people in the church, he will say, "Fairish number *and tye*;" or, "No, not many *and tye*."

Can any of your correspondents say if they have heard it elsewhere, or tell the meaning of it?

NEDLAM.

*Stoneshenge, a Pastoral, by John Speed.*—Is any MS. of this dramatic pastoral known to exist? It was acted, according to Wood, before the President and Fellows of St. John's College, Oxford, in 1635.

EDWARD F. RIMBAULT.

"*Buro—Berto—Beriora.*"—A gold ring was found in France, in the province of Artois, between thirty and forty years ago, bearing the following inscription:

"buro + berto + beriora."

The ring is of a proper size for a man's finger, is plain, and rounded on the outside. The words are on the inner side, which is flat. They are well engraved, and very distinct. The character is the black letter of the fifteenth century. Perhaps, through the medium of "N. & Q.," a satisfactory interpretation of the three words may be obtained, which has been long sought in vain.

A. F. A. W.

'*Prentice Pillars.*— "Deaths by Fasting," and "Genevra's Chest," have reminded me of another tradition, no doubt equally groundless. It is said by the vergers that one of the circular windows in the transepts of Lincoln Minster was designed by an apprentice; and that the master, mortified at being surpassed, put an end to his own existence. There is another "prentice window" at Melrose: a similar anecdote is connected with two pillars in Roslyn Chapel. And there may have been many more of these clever apprentices and foolish architects, but can one case be substantiated? C. T.

*Archer Rolls: Master of Archery.*—In George Agar Hansard's *Book of Archery*, 8vo. London, Longman and Orme, 1840, p. 151., it is stated that "Her Gracious Majesty, Alexandrina Victoria" has her name inscribed upon the *Archer Rolls*. Query, what are the Archer Rolls?

It is further said:

"That illustrious lady, in imitation of the warrior race of monarchs from whom she springs, has given a proof of real British feeling, by the appointment of a Master of Archery among her household officers."

I confess I can find no authority upon which this assertion is founded. I have looked into the Calendar of the time, and have consulted officers of the present household upon the existence of the office, without success.

I should be glad to ascertain the point, being engaged on a manuscript concerning the practice of archery. TOXOPHILUS.

*Witchcraft: Mrs. Hicks and her Daughter.*—In the *Quarterly* for March 1852, in the article on "Sir Roger de Coverley," mention is made of "Mrs. Hicks and her daughter," who were executed at Huntingdon in 1716 for "selling their souls to the devil, making their neighbour vomit pins, and raising a storm by which a certain ship

was *almost* lost." I would wish to know whether there is extant any account of this trial; I do not mean of the *result*, but whether I can anywhere meet with any account of the trial itself; of the judge before whom it was tried; the evidence, especially as to the ship which was *almost* lost; and whether (what was observed upon in the answer of your correspondent H. B. C. to some Queries about "Old Booty's Ghost") the time of the crime being committed in Huntingdonshire, agrees with the position of the ship at the moment.

J. H. L.

University Club.

*Antony Hungerford.*—In 4 Henry V. (1417) Sir Hugh Burnell, a descendant of Robert Burnell, Bishop of Bath and Wells, and Lord Chancellor in the reign of Edward I., entered into articles of agreement with Sir Walter Hungerford (through the King's mediation by letters) for the marriage of Margery, one of Sir Hugh's grandchildren, to Edmund Hungerford, son of Sir Walter. There was issue of this marriage, as I find by a fine levied by Antony Hungerford in the 32nd of Henry VIII.; but any further information respecting this family I am not able to meet with. If any of your correspondents can assist me in my inquiries I shall feel much obliged.

W. H. HART.

New Cross, Hatcham.

*Rev. William Dawson.*—Can any of the readers of "N. & Q." favour me with some particulars regarding the ancestry of the Rev. William Dawson, minister of the Gospel at Newcastle-upon-Tyne, who was appointed Professor of Hebrew and other Oriental languages in the University of Edinburgh in 1732? He is supposed to have been descended from the Irish family of Cremorne.

E. N.

"Up, Guards, and at them!"—Is there authority for the "Up, Guards, and at them!" traditionally put in the mouth of "the Duke" at Waterloo? I have heard not.

A. A. D.

P. S. Is not the battle itself a myth?

*St. Botolph.*—I much wish some of the readers of "N. & Q." would refer me to any authorities they may know of respecting St. Botolph?

Private hints directed "A. B., Mr. Morton's, Publisher, Boston," will be most thankfully received.

A. B.

*Rental of Arable Land in 1333.*—In the year 1333, it appears from *The Custom Book*, fol. 60., that the then Sheriff of Norfolk sent a copy of the king's proclamation to the Bailiffs of Norwich, commanding them to cause proclamation to be made in the city that "no man presume to take more than 24s. for the best living ox fatted with grain, and if not fatted with grain only 16s.; the best fat cow 12s.; the best fat swine of two years old, only 4s.; the best fat mutton unclipped, 20d.; and if clipped, then 14d.; a fat goose, 2d.; two

pullets, 1d.; four pigeons, 1d.; a good fat capon, 2d.; a fat hen, 1d.; and twenty-four eggs, 1d." Can any of the readers of "N. & Q." inform me what was the *then* yearly (average) rental of an acre of arable land, and the value per annum of an acre (average) of pasture? Also the relative value of one shilling sterling, as compared with one shilling at the present time?

JOHN FAIRFAX FRANKLIN.

West Newton.

*Dress shows the Man.*—Can any of your correspondents inform me in what Greek author *ἡδριον ἄνθρωπον*, "the dress shows the man," is to be found?

W. S.

Richmond, Surrey.

*Burnet (Gilbert).*—Can any of your readers help me to identify the Gilbert Burnet, whose correspondence with Professor Francis Hutcheson on the Foundation of Virtue was published, first in *The London Journal*, and afterwards in a separate pamphlet, in 1735? Was he Gilbert son of Bishop Burnet, or was he the vicar of Coggeshall, who abridged the *Boyle Lectures*; or was he a third Gilbert Burnet, in addition to the other two?

TYRO.

Dublin.

*Where was Cromwell buried?*—It has been the belief of many that the burial at Westminster Abbey was a mock ceremony, that in case a change in the ruling powers should take place, his remains were deposited in a place of greater security, and that the spot selected for his grave was the field of Naseby. The author of *The Compleat History of England* speaks of a "Mr. Barkstead, the regicide's son," as being ready to depose—

"That the said Barkstead his father, being Lieutenant of the Tower, and a great confident of Cromwell's, did, among other such confidents, in the time of his illness, desire to know where he would be buried; to which the Protector answered, 'where he had obtained the greatest victory and glory, and as nigh the spot as could be guessed where the heat of the action was, viz. in the field at Naseby in com. Northampton.' That at midnight, soon after his death, the body (being first embalmed and wrapt in a leaden coffin) was in a hearse conveyed to the said field, Mr. Barkstead himself attending, by order of his father, close to the hearse. That being come to the field, they found about the midst of it a grave dug about nine feet deep, with the green-sod carefully laid on one side and the mould on the other, in which the coffin being put, the grave was instantly filled up, and the green-sod laid exactly flat upon it, care being taken that the surplus mould should be clean removed. That soon after the like care was taken that the ground should be ploughed up, and that it was sowed successively with corn."

The author further states that the deponent was about fifteen years old at the time of Cromwell's death.

Some seven or eight years ago I visited the field of Naseby, and whilst there I met by accident with the aged clergyman of Naseby. Our conversation naturally referred to the historical incident that had given so much interest to the spot; and finally we spoke of this very subject. I remember his telling me that he had collected some very important memoranda relative to this matter, I think he said, "which proved the arrival of his remains at *Huntingdon*, on their road *elsewhere*."

Has this subject been properly investigated? and has any research been made which has led to a satisfactory decision of the question? A. B. Islington.

### Minor Queries Answered.

**Knollys Family.**—**QUERENS** would be glad to know whether any of the Knollys family, claimants of the earldom of Banbury, married either an *Eiheridge* or a *Blackwell*?

Also, especially, who were the wives of Major-General William Knollys, calling himself eighth Earl of Banbury, and of his father, Thomas Woods Knollys, calling himself seventh earl.

[Thos. Woods Knollys, called Earl of Banbury (father of the last claimant to the Earldom of Banbury), married Mary, daughter of William Porter of Winchester, attorney-at-law; he died the 18th March, 1793; and she, 23rd March, 1798.

Their eldest son, William Knollys, called in his father's lifetime Viscount Wallingford, and afterwards Earl of Banbury, married —, daughter of Ebenezer Blackwell.]

**Emblematical Halfpenny.**—I enclose a rude drawing of a halfpenny, and should be glad to be favoured with a more detailed account of its emblematical import than I at present possess. It is thus described in Conder's *Provincial Coins*, Ipswich, 1798, p. 213.:

"A square of daggers, the word 'fire' at each corner, a foot in the middle, under it the word 'honor'; over it 'France,' and the word 'throne' bottom upwards; on one side 'glory' defaced, on the other 'religion' divided. 'A Map of France,' 1794."

On reverse, in a radiation, "May Great Britain ever remain the reverse," encircled with an open wreath of oak. Engrailed.

### PETROPHOMONTORIENSIS.

[The types here described appear to explain themselves. That of the obverse is clearly emblematical of the then state of France, with France surrounded by fire and sword, honour trodden under foot, the throne overturned, religion shattered, and glory defaced; while the reverse expresses a very natural wish.]

**National Proverbs.**—Will any of your correspondents refer me to any collections of proverbs of different nations, or to writers who may have

given lists of those of any particular people, either ancient or modern? SIGMA.

[To answer our correspondent fully would fill an entire Number of "N. & Q." We had thought of giving him a list of the best collections of the proverbs of different nations, as Le Roux de Lincy's *Livre des Proverbes Français*; Korte's *Die Sprichwörter und Sprichwörtlichen Redensarten der Deutschen*; but we shall be doing him better service by referring him to two books, in which we think he will find all the information of which he is in search; viz., 1. Nopitsch, *Literatur der Sprichwörter*; and 2. Duplessis, *Bibliographie Parémiologique. Etudes Bibliographiques et Littéraires sur les Ouvrages, Fragmens d'Ouvrages et Opuscules spécialement consacrés aux Proverbes dans toutes les langues*.]

**Heraldic Query.**—An armiger had two wives, and issue by both: by the first, sons; by the second, who was an *heiress*, daughters only. Have the descendants of the second marriage right to quarter the ancestor's arms, male issue of the first marriage still surviving? It would seem that they have, as otherwise the arms of the *heiress*' family cannot be transmitted to her posterity, nor the heraldic representation carried on. G. A. C.

[The daughter of armiger by his second wife would of course quarter her mother's arms with those of her father. In case of the daughter marrying and having issue, such issue, to show that the grandmother was an *heiress*, would, with their paternal crest, quarter those of the grandmother, placing the arms of armiger on a canton.]

**Chantrey's Marble Children.**—I have just had placed before me a memorandum to the effect that "there is at Leyden the perfect and undoubted original of Chantrey's celebrated figures of the children at Lichfield." The reference is to Poynder's *Literary Extracts*, Second Series, p. 63. As I have not seen the book, and have no access to it, will some correspondent of "N. & Q." inform me whether the foregoing passage contains the whole of Poynder's statement; or otherwise afford any information relative to its origin? I need scarcely add, that the reputation of the great English sculptor is nowise involved in the issue of the question. D.

[We subjoin the whole of Mr. Poynder's article, which is signed "Miscellaneous:"—"There is at Leyden the perfect and undoubted original of Chantrey's celebrated figures of the children at Lichfield; and on a friend of the writer mentioning the circumstance to that artist, he did not deny the fact. The figures form the foreground of a celebrated painting in the Town-hall, commemorating the heroic conduct of a former defender of that city, when it was reduced by famine to the greatest extremities. On this occasion the citizens are represented as earnestly importuning the governor to surrender, and representing their deplorable condition from the effects of the siege. Many dying figures are introduced into the painting, and

among them the children in question are seen looked in each other's arms, precisely as in the sculpture at Lichfield. The story proceeds to relate, that the commander declared he would never surrender the city; and added, that whether his fellow-citizens chose to hang him, or throw him into the dyke, he was determined never to open the gates to such a monster as the Duke of Alva. It is further stated, that the providential relief of the city by some troops of his own side rewarded his courage."]

*Autobiography of Timour.*—In 1785, *Institutes, Political and Military, of the Emperor Timour* (incorrectly called Tamerlane), were published at Calcutta, printed by Daniel Stuart. This work, which may more properly be named autobiographical memoranda, written by Timour, was composed by him originally in the Turkish language, and translated by Abu Taulib Alhuseini into Persian, and by Major Davy into English, to which Dr. Joseph White, of Oxford, added notes; and other matter was affixed by a person whose name is not given. The rules for carrying to a successful result great enterprises are profound and dignified, and the enterprises extraordinary and interesting, though only given in outline. This part ends with the capture of Bagdat (*d?*). I wish to know if there exists an accredited translation from the original by Timour in the Turkish, and of what more this extraordinary work consists; and if any part, or all, has ever been printed in England, or in any European language? ÆGROTUS.

[In the year 1787, the late Professor Langles of Paris published a French translation of the *Institutes*, under the title of *Instituts Politiques et Militaires de Tamerlane, proprement appelé Timour, écrits par lui-même en Mogol, et traduits en François sur la version Persane d'Abou Taleb al Hosseini, avec la Vie de ce Conquerant*, &c. And in 1830 another English translation was published by Major Charles Stewart, late Professor of Oriental Languages in Hon. E. I. Company's College, entitled, *The Mulfuzât Timûr, or Autobiographical Memoirs of the Moghul Emperor Timûr*. In the Preface to this edition our correspondent will find an interesting bibliographical account of the work and its various translations.]

### Replies.

#### THE EARL OF ERROLL.

(Vol. v., p. 297.)

I am somewhat of opinion that your correspondent *PETROPMONTORIENSIS* is correct, about this nobleman being by *birth* the first subject in Scotland, only he has apparently omitted the word "hereditary" before those of Great Constable of Scotland, or Lord High Constable of Scotland. Indeed, some writers make him by *birth*, not only the first subject in Scotland, but also in England. Dr. Anderson, the learned and laborious editor of *The Bee*, at p. 306. of vol. v. of that publication,

in the article on James, Earl of Erroll, who died 3rd June, 1778, says:

"As to rank, in his lordship's person were united the honours of Livingston, Kilmarnock, and Erroll. As hereditary High Constable of Scotland, Lord Erroll is by *birth* the first subject in Great Britain, after the blood royal, and, as such, had a right to take place of every hereditary honour. The Lord Chancellor, and the Lord High Constable of England, do indeed take precedence of him, but these are only temporary honours which no man can lay claim to by *birth*; so that, by *birth*, Lord Erroll ranks, without a doubt, as the first subject of Great Britain, next after the Princes of the blood royal."

It would appear that the personal appearance of Earl James was in good keeping with his high rank. He was accounted the handsomest man in Britain, and at the coronation of George III. he attended in his robes, and by accident neglected to take off his cap when the king entered. He apologised for his negligence in the most respectful manner; but his majesty, with great complacency, entreated him to be covered, as he looked upon his presence at the solemnity as a very particular honour.

The Earl of Erroll's charter of appointment to this high office, is dated at Cambuskenneth, 12th November, anno 1316; and is still preserved in the charter room of the family seat, Slains Castle, Cruden, Aberdeenshire. The youthful inheritor of this high office is the Right Honourable William Harry, Earl of Erroll, Baron Hay of Slains, Baron Kilmarnock of Kilmarnock, in the county of Ayr, Captain in the Rifle Brigade, born in 1823, succeeded his father, seventeenth Earl, in 1846. INVERURINGSIS.

#### GENERAL WOLFE.

(Vol. iv., p. 438.; Vol. v., p. 185., &c.)

Although not affording answers to the Queries in Vol. iv., p. 438. *et infra*, the following may not be uninteresting to your correspondent. There is much concerning Wolfe in the *Historical Journal of Campaigns in North America*, by Captain Knox, dedicated by permission to Sir Jeffery Amherst, who commanded that part of the expedition against Canada which, striking on the lower end of Lake Ontario, descended the St. Lawrence to Montreal, whilst Wolfe, ascending the river, operated against Quebec. Thus it appears that General and Sir Jeffery Amherst were one and the same person. The frontispiece to the 1st vol. is a portrait of General Amherst, that of vol. 2nd is a portrait of General Wolfe; both so characteristic, that I should presume they are likenesses, although no authority is given.

In 1828, I saw at Quebec the man who attended Wolfe as orderly-serjeant on the day of his death;

and what may be considered a curious coincidence was, that he bore the same name as Wolfe's mother, viz. Thompson. Mr. Thompson was a very respectable and much-respected old man; and, I believe, was occasionally a guest at the Governor's table. He had a son in the Commissariat department, who is no doubt in possession of all his father knew concerning Wolfe.

According to Mr. Thompson, Wolfe always addressed his men "brother soldiers;" and their pet-name for him was, "The little red-haired corporal." Thompson was not the only remnant of Wolfe's army in 1828, as appears by the following:—

"General Orders, Head Quarters,  
Quebec, 7th Aug. 1828.

"1. The Commander of the Forces is pleased to authorise the payment of a pension, at the rate of 1*s.* per diem from 25th May last, to Robert Simpson, a veteran, now ninety-six years of age, who fought on the plains of Abraham under Gen. Wolfe," &c. &c.

On the 12th Jan. 1829, died at Kingston, U. C., John Gray of Argyleshire, N. B., aged ninety-six. He had served at Louisburg, Quebec, &c. &c. under Sir Jeffery Amherst and General Wolfe. A. C. M. Exeter.

I send the following extracts from the newspapers respecting Wolfe, scarcely knowing whether it may be worth while. Such as they are, they are at your service:—

"Hoc ultimum opus virtutis edens in victoria cæsus."

"To the highest military merit undoubtedly belongs the highest applause, but setting aside the froth of panegyrick—

"Who formed the 20th regt. of foot, exemplary in the field of Minden, only by practising what was familiar to them?

"Who at Rochefort offered to make a good landing, not asking how many were the French, but where are they?

"Who, second then in command, was second to none in those laborious dangers which reduced Louisburgh?

"Who wrote like Cæsar from before Quebec?

"Who, like Epaminondas, died in victory?

"Who never gave his country cause of complaint except by his death?

"Who bequeathed Canada as a triumphant legacy?

"Proclaim, 'twas WOLFE!"—*Newcastle Courant*, Oct. 27, 1759.

"The late brave General Wolfe was to have been married on his return to England to a sister of Sir James Lowther, a young lady whose immense fortune is her least recommendation. She had shown so much uneasiness at the thoughts of his making his campaign in America, that nothing but the call of honour could have prevailed with him to accept of that command in the discharge of which he fell so gloriously."—*N. C. Journal*, 1759.

"His mother is, we hear, so much afflicted for the loss of her son that 'tis feared she will never get the better of her disorders. The inhabitants in her neighbourhood sympathised with her so much that they did not make any public rejoicings, lest it should add to her grief. Even the mob of London discovered by their behaviour the night of the illuminations for the victory, what they felt for so brave a man.

"They mourn Quebec; for Wolfe our sorrows flow;  
Victors and vanquish'd felt the twofold blow.  
To both perpetual let each loss remain;  
If Quebec be restored, Wolfe fell in vain."

*Newcastle paper*, 1759.

E. H. A.

You have lately published some inquiries relative to Wolfe's early career. Is the following fact worth stating? Tradition points to an old house, once an inn, at the back of the Town-hall at Devizes, where the young officer resided while enlisting soldiers into his regiment.

WILTONIENSIS.

JAMES WILSON, M.D.

(Vol. v., pp. 276. 329.)

This writer will be one instance of the use of such an organ of inquiry as "N. & Q." MR. CORNER's reply to my Query reminds me of Wilson's *History of Navigation*, with which I have long been acquainted: but I had quite forgotten, or perhaps never remarked, that this Wilson was James, and M.D. Baron Maseres reprinted the *History of Navigation* in the fourth volume of the *Scriptores Logarithmici*: it is an elaborate summary, of wide research, and puts the author's learning and judgment beyond a doubt. Maseres, in his Preface, gives a mention of Wilson, and, in addition to the facts now brought out, states, in his own curiously explicit style, that Dr. Pemberton's *Epistola ad Amicum J. W. de Cotesii inventis*, "was addressed to this Dr. James Wilson, who was the person meant by the word *Amicum*, with the two letters *J. W.*, which were the initial letters of his name." I happen to possess Brook Taylor's copy of this *Epistola* (4to. 1722), and its Supplement (4to. 1723), in which Taylor has written, "E libris Br. Taylor, ex dono eximii paris amicorum, autoris D. H. Pemberton atque editoris D. J. Wilson." Thus it is established that the author of the dissertation on the fluxional controversy appended to Robins's tracts, lived in friendship with some of the most distinguished parties to that quarrel. It is also established that he was fully conversant with the mathematics of the day; for Pemberton's letter, called out by Wilson's own queries, could have been read by none but a previous reader of Cotes and the highest fluxionists. As to Wilson's age, he says (Robins's *Math. Tr.*, vol. ii. p. 299.) he was a fellow-student of Pemberton at Paris: the latter was born in



1694, and the former was probably of nearly the same age. They were close friends to the end of their lives, and Wilson published Pemberton's *Course of Chemistry*, delivered at Gresham College, 8vo. 1771, according to Hutton and Watt. These last-named authorities both attribute to Pemberton himself the dissertation on the fluxional controversy in Robins's *Tracts*: but it certainly has Wilson's name to it; or rather, it is said to be by the *publisher* (which we now call *editor*) of the volumes. It is very likely that Pemberton gave help: assuredly he must have been consulted by his intimate friend on facts the truth of which was within his own knowledge. Accordingly, the following assertions, made by Wilson, are not to be lightly passed over: first (which also Robins assumes again and again), that *Newton* wrote the anonymous account of the *Commercium Epistolicum* (*Phil. Trans.*, No. 342.) usually attributed to Keill, which, in Latin, forms the Preface to the second edition of that work. Secondly, that *Newton* wrote the criticism on John Bernoulli's letter at the end of that second edition. Thirdly, that *Newton* himself, and not Pemberton, omitted the celebrated Scholium from the third edition of the *Principia*. Montucla, in the second edition (1802, vol. iii. p. 108.) of his *History of Mathematics*, gives statements on these points from a private source, to the effect that the notes of the original edition of the *Comm. Epist.* were *Newton's*, and that the informant had seen the matter which was substituted for the Scholium, in *Newton's* handwriting, among the proof-sheets preserved by Pemberton. If Wilson were the informant, which may have been, for Montucla's first edition was published in 1758, Montucla must have confounded the two editions of the *Comm. Epist.* If not, it must have been some one who did not draw his account from the dissertation, in which there is nothing about the proof-sheets. Montucla, however, has lowered the credit of his informant by making him assert that the second edition of the *Principia* was managed by Cotes and Bentley, without communication with *Newton*. This, which all the world knows to be untrue of the book, is true of the prefatory parts; and Wilson gives an account of *Newton's* dissatisfaction with those parts. If Wilson were the informant, Montucla has again misunderstood him.

A. DE MORGAN.

OLIVER CROMWELL. — THE "WHALE" AND THE "STORM" IN 1658.

(Vol. iii., p. 207.)

B. B. may see, in the British Museum library, a tract of four leaves only, the title of which I will transcribe:

"London's Wonder. Being a most true and positive relation of the taking and killing of a great Whale near

to Greenwich; the said Whale being fifty-eight foot in length, twelve foot high, fourteen foot broad, and two foot between the eyes. At whose death was used Harping-irons, Spits, Swords, Guns, Bills, Axes, and Hatchets, and all kind of sharp Instruments to kill her: and at last two Anchors being struck fast into her body, she could not remove them, but the blood gush'd out of her body, as the water does out of a pump. The report of which Whale hath caused many hundred of people both by land and water to go and see her: the said Whale being slaine hard by Greenwich upon the third day of June this present yere 1658, which is largely exprest in this following discourse. London, printed for Francis Grove, neere the Sarazen's head on Snowhill, 1658."

Surely, after reading the above, your sceptical correspondent can no longer hesitate to accept as a matter of veritable fact this story so *very* like a whale.

Evelyn, who lived near Greenwich, and was most probably one of the wonder-struck spectators of the huge monster of the deep which had been so rash as to visit our shores, notes in his *Diary* under the above-mentioned date —

"A large whale was taken betwixt my land butting on the Thames and Greenwich, which drew an infinite concourse to see it by water, horse, coach, and on foote, from London and all parts. It appear'd first below Greenwich at low water, for at high water it would have destroyed all y<sup>e</sup> boates; but lying now in shallow water encompass'd with boates, after a long conflict it was kill'd with a harping yron, struck in y<sup>e</sup> head, out of which spouted blood and water by two tunnells, and after an horrid grone it ran quite on shore and died. Its length was 58 foote, height 16; black skin'd like coach leather, very small eyes, greate tail, onely 2 small finns, a pick'd snout, and a mouth so wide that divers men might have stood upright in it: no teeth, but suck'd the slime onely as thro' a grate of that bone which we call whale-bone; the throat yet so narrow as would not have admitted the least of fishes. The extreames of the cetaceous bones hang downewards from the upper jaw, and was hairy towards the ends and bottom within side: all of it prodigious, but in nothing more wonderfull then that an animal of so greate a bulk should be nourished onely by slime thro' those grates."

Having disposed of this matter, I shall now turn my attention to the great storm that immediately preceded the death of that "arch rebell Oliver Cromwell, cal'd Protector," which, be it remembered, took place on Friday the 3rd of September, 1658.

"Toss'd in a furious hurricane,  
Did Oliver give up his reign."

So saith the witty author of *Hudibras*; and to these lines his editor, Grey, adds the note —

"At Oliver's death was a most furious tempest, such as had not been known in the memory of man, or hardly ever recorded to have been in this nation. (See Echard's *History of England*, vol. ii.) Though most

of our historians mention the hurricane at his death, yet few take notice of the storm in the northern counties on that day the House of Peers ordered the digging up his carcase with other regicides. (*See Mercurius Publicus*, No. 51. p. 816.)"

Cotemporaneous proof of the occurrence is afforded by S. Carrington in prose, and by Edmund Waller in verse.

"Nature itself," says Carrington, "did witness her grief some two or three days before by an extraordinary tempest and violent gust of weather, insomuch that it might have been supposed that herself had been ready to dissolve . . . all which is so lively set forth by the quaintest wit of these times (E. Waller), who expresseth it more elegantly and copiously than my rough prose can possibly reach to."

*"Upon the late Storm, and his Highness' Death ensuing the same."*

"We must resign; Heaven his great soul doth claim  
In storms as loud as his immortal fame.  
His dying groans, his last breath shakes our isle,  
And trees uncut fall for his funeral pile;  
About his palace their broad roots were tost  
Into the air—so Romulus was lost.  
New Rome in such a tempest mist their King,  
And from obeying fell to worshipping."

Nature herself took notice of his death,  
And sighing swell'd the sea with such a breath,  
That to remotest shores her billows rould,  
The approaching fate of their great Ruler told."

The ensuing night, Carrington adds, was serene and peaceful. (See his *Life of Cromwell*, 1659, p. 223.) Ludlow, in his *Memoirs*, also notices the storm. On the afternoon of Monday, August 30, he set out for London. He says:

"On the Monday afternoon I set forward on my journey (from Essex); the morning proving so tempestuous that the horses were not able to draw against it; so that I could reach no further than Epping that night. By this means I arrived not at Westminster till Tuesday about noon."

A. GRAYAN.

#### AUTHENTICATED INSTANCES OF LONGEVITY.

(Vol. v., pp. 178. 296.)

O. C. D. has avowed himself incredulous as to the reality of the reported remarkable ages of the old Countess of Desmond, Jenkins, Parr, &c., and he suggests that there should be unquestionable evidence of such extraordinary deviations from the usual course of human life before we credit them. I confess myself of the same way of thinking; and perhaps my doubts have been

strengthened from the circumstance, that, although the longevity of members of the Society of Friends is well known at the insurance offices, I do not recollect an instance of any one attaining one hundred years in the United Kingdom. Upwards of ninety is not uncommon, from eighty to ninety common; and more than one-third of the whole deaths are from seventy upwards. There was a well-authenticated instance of a "Friend" in Virginia, named William Porter, who attained one hundred and seven years, who could hoe Indian corn a year previous to his death; but it was considered a rare occurrence in America.

As some of the readers of "N. & Q." may be curious in such matters, the following is an accurate statement of the ages at the time of death of members of the Society of Friends in the past two years. The extra number of females arises from the greater number of males who leave the society, or are excommunicated or emigrate. The average duration of life in these two years appears about 52 years 6 months 4 days. The number of members in the society in the United Kingdom is computed at 19,000 or 20,000. In America they are far more numerous.

#### Deaths in the Society of Friends in 1849—1850, 1850—1851.

					Males.	Females.
Under	5 years	-	-	-	33	27
From	5 to 10	-	-	-	5	13
"	10 — 15	-	-	-	1	3
"	15 — 20	-	-	-	11	11
"	20 — 30	-	-	-	21	16
"	30 — 40	-	-	-	16	24
"	40 — 50	-	-	-	18	24
"	50 — 60	-	-	-	31	38
"	60 — 70	-	-	-	44	54
"	70 — 80	-	-	-	64	84
"	80 — 90	-	-	-	38	37
"	90 upwards	-	-	-	4	7
					286	338

A MEMBER OF THE SOCIETY OF FRIENDS.

I noticed, within the last week, the following inscription on a tombstone in Conway churchyard:

"Also, Here Lieth the Body of  
Lowry Owens, the wife of  
William Vaughan, who  
died May the 1st, 1766,  
aged 192."

The round of the "9" was above the line; the figures were in their natural places, and had evidently not been altered; but as the inscription was remarkably clear for its age, the only explanation that occurred to me was that it had been recut by some ignorant person, when nearly defaced. Immediately above it was the following, referring, I presume, to her husband:

\* Vide *Three Poems upon the Death of his late Highness Oliver, Lord Protector*, written by Waller, Dryden, and Sprat. 4to. London, 1659.

"Here Lyeth y<sup>e</sup> Body of  
William Vaughan, who  
Dyed y<sup>e</sup> 16 day of Aprill,  
1735, aged 72."

If so, and the age of Mrs. Vaughan be correct as stated, she must have been nearly a hundred or so when married. Can any of your correspondents living in the neighbourhood explain how the mistake arose? ACMOND.

59. Catherine Street, Liverpool.

### Replies to Minor Queries.

*Haberdascher*. — *Hurrer* (Vol. v., p. 137.). — Precision is of great importance in investigating the meaning of our ancient technical terms.

*Haberdascher* was, I apprehend, the generic name of dealers in small wares. Hats and caps were formerly called *huers*, and *howves* or *houfes*; and when haberdashers dealt in such articles they were *pro tanto* *hurrers*. But as early as the time of Edward I. there were traders called hatters, who were not haberdashers; and at a later period, when the term *hurrer* was obsolete, there were "haberdashers of hats." In the reign of Edw. IV. a curious petition was presented to Parliament, which is not unworthy of being put upon your Notes. It sets forth—

"That whereas huers, bonnets, and cappes, as well single as double, were wont to be truly made, wrought, fulled, and thickked by the might and strength of men, that is to say, with hand and foot; and they that have so made, wrought, fulled, and thickked such huers, bonnets, and cappes, have well and honestly afore this gotten their living thereby, and thereupon kept apprentices, servants, and good household. It is so that there is a subtle mean found now of late, by reason of a Fullyng Mille, whereby more cappes may be fulled and thickked in one day than by the might and strength of four score men by hand and foot may be fulled and thickked in the same day: the which huera, bonnets, and cappes, so fulled and thickked by such mill, are bruised, broken, and deceivably wrought, and cannot by the mean of any mill be truly made."

The petitioners conclude by praying Parliament to impose heavy penalties upon all who use the fulling mill, or who sell huers, hats, or bonnets that have been "fulled or thickked" by means of any such mill. So early did the antagonism between hand-labour and machinery prevail.

I doubt whether the more ancient name of *haberdasher* were *milainer*. There were *haberdashers* at York in the time of Edward III., but no *milliners*. In 1372 the *haberdashers* of London were separated from the *hurrers*, with whom they had been previously associated. I should be glad to have a reference to the use of the term *milainer*, as applied to traders of any sort prior to the reign of Edward III.

I should also be obliged to any of your corre-

spondents who will tell me what was the description of trade or business carried on by *upholders* in former times. A.

*Cou-bache* (Vol. v., p. 131.). — In Halliwell's *Archaic Dictionary* the word *balk* is interpreted, "a ridge of greensward left by the plough in ploughing, or by design, between the different occupancies in a common field." This is exactly the meaning of the word as it is commonly used in Yorkshire at this day; but in a Yorkshire village with which I am acquainted, we have the very phrase of the *Golden Legend*, "*cou-bache*," (pronounced *shoo-bauk*, the prefix *s* being a not infrequent corruption), as the name of a wide grassy road between thorn-hedges, upon the verbage of which the milch cows of the villages are pastured. This seems to be just the sort of place described in the legend as the scene of Kenelm's murder. I need not add, that it is not unusual to find pure Anglo-Saxon words retained in the rural dialects of Yorkshire. A.

*Meaning of Groom*. — *M. F. Barrière* (Vol. v., p. 347.). — Having some reason to doubt the high editorial authority attributed to M. Barrière by J. R. (Cork), I would request your ingenious correspondent to favour us with references to one or two (or more, if not too troublesome) of the "*frequent cases*" in which the *Quarterly Review* adopts M. Barrière's statements.

The filthy *espiglerie* related by that very suspicious authority St. Simon, of the Duchess of Burgundy, already sufficiently *incredible*, is rendered *impossible* in J. R.'s version of "*administered to herself*." St. Simon supposes no such legerdemain.

The *Groom of the Stole* is the first lord of the King's bed-chamber; under a Queen the equivalent office and title is *Mistress of the Robes*. C.

*Grinning like a Cheshire Cat* (Vol. ii., pp. 377. 412.). — In one of your early Numbers I have seen some Queries respecting the phrase "Grinning like a Cheshire Cat." I remember to have heard many years ago, that it owes its origin to the unhappy attempts of a sign painter of that county to represent a lion rampant, which was the crest of an influential family, on the sign-boards of many of the inns. The resemblance of these *lions* to *cats* caused them to be generally called by the more ignoble name. A similar case is to be found in the village of Charlton, between Pewsey and Devizes, Wiltshire. A public-house by the roadside is commonly known by the name of *The Cat at Charlton*. The sign of the house was originally a lion or tiger, or some such animal, the crest of the family of, I believe, Sir Edward Poore. H.

*Mallet's Death and Burial* (Vol. v., p. 319.). — I am now able to answer a Query which I lately sent to you. David Mallet died in George Street,

Hanover Square, and was buried in the burial-ground of Grosvenor Chapel, South Audley Street.

Can any of your readers tell me when and where Mrs. Mallet, his widow, died? Who was T. C., the writer of a letter in the *Gentleman's Magazine*, vol. lxii. pt. 1. p. 100. F.

*Town-halls* (Vol. v., p. 295.). — MR. J. H. PARKER, in his Query respecting old town-halls, mentions the Town-hall of Weobly, in Herefordshire, as an early example of timber-work. Similar examples exist at Hereford, Ross, Ledbury, and Leominster, in the same county. These buildings are all constructed upon the same plan, viz. a large oblong room supported on wooden pillars; so that there is an open covered space beneath, which is used for the purposes of a market. With respect to the age of these buildings I can give no information; but something might doubtless be determined, partly by records, and partly by the internal evidence of the style of construction. L.

In reply to MR. J. H. PARKER's Query about Town-halls, I beg to say that in Leicester there are still standing a Guildhall (part of which is undoubtedly of a date as early as the middle of the fourteenth century) and a County Hall, called "The Castle," similar to the old building at Oakham. The foundation-walls of the latter are parts of the original fabric, and one of the windows is clearly of the Transition period. JAYTEE.

*Whiting's Watch* (Vol. iii., p. 352.). — On reading this you may exclaim, "Quæ regio in terris nostri non plena laboris." Before this note reaches you, I may have been anticipated; but I will venture it, if only to show that your delightful publication extends its charms even to the "benighted."

I wish to inform C. O. S. M., in furtherance of his Query, that Whiting's watch is included in Thorpe's (178. Piccadilly) *Catalogue* for 1843, No. 689, and is there given as from the collection of the late Duke of Sussex, who obtained it from the Rev. John Bowen. B. C.

Madras, March 13.

*The Birthplace of St. Patrick* (Vol. v., p. 344.) is fully discussed by DR. ROCK at the end of a small work entitled *Did the Early Church in Ireland acknowledge the Pope's Supremacy?* Perhaps CRYEER may think his question met by the authorities set forth in the above-named book. BRITO.

*Family of Grey* (Vol. v., p. 298.). — I am much obliged by the answer to part of my Query; but I should be very glad to know the name of the lady Thomas, second brother of the Marquis of Dorset, married, and who was mother by him of Margaret, wife of John Astley\*, Master of the Jewels to Queen Elizabeth. C. DE D.

\* Query, not Ashley.

*Edward Bagshaw* (Vol. v., p. 298.). — W. B. inquires whether Sir Edward Bagshaw, of Finglas, left other children besides two daughters; which two he describes as married to Ryves and Burroughs respectively? and whether Castle-Bagshaw, in the co. Cavan, took its name from this branch of the family, with any other information concerning this Sir Edward? F.

I have looked into my Cavan MS. Collections, and I find from them that Sir Edward Bagshaw had been, so far as I can at present see, an adventurer of Cromwell's introduction, debentured on lands of Cavan, viz. Callaghan, Tirgromley, Derry-chill, Timhowragh, and seventeen other denominations, which were thereupon erected into the manor of Castlebagshaw, and whereon he built a castle: such I suppose the origin of the manor and castle. It is more certain, and indeed on proof before me, that he had one daughter named Anne, and married before 1654 to Thomas Richardson, of Dublin, Esq., who, having paid 600*l.* to Sir Edward, he, for that consideration, and for the marriage, granted all the premises to Richardson in fee, who assigned them in 1661 to four different persons. One of these assignees was Ambrose Bedell, a son of the celebrated William Bedell, Bishop of Kilmore and Ardagh. Sir Edward Bagshaw died about 1661, possibly just previous to this partition. His latter days were I think passed at Finglas, in the description of which locality, in my *History of the Co. Dublin*, I find this apposite notice (p. 871.): "Under the communion table are flat tombstones of very ancient date, to the families of Bagshaw and Ryves;" but their position precluded my decyphering their evidence. Of the family of Bagshaw I have in my Genealogical Collections various notices, as well in this country as in Derbyshire and Staffordshire. JOHN D'ALTON.

48. Sumner Hill, Dublin.

*White Livers* (Vol. v., pp. 127. 212.). — Dissen interprets the λευκαὶ ὀφρέες of Pindar (Part iv. 194.), pale with envy, envious; alii aliter. Whatever be the exact meaning of this debated phrase, the idea at the ground of it appears the same as that in the modern "white liver." According to Homer, it will be remembered, ὀφρέες ἥπαρ ἔχουσιν. (Od. ix. 301.) A. A. D.

[SIGMA refers our correspondent to Ryan's *Medical Jurisprudence*, and Elliotson's *Physiology*, for a medical explanation of the phrase—not quite suited to our pages. — Ed.]

*Miniature of Cromwell* (Vol. v., p. 189.). — Miniatures of Oliver Cromwell do not appear to be very rare. At least, in addition to those which have been noted in your columns, I may state that I picked up at Stockholm, a few years ago, a very well-executed miniature of the Regicide, which was in all probability brought to Sweden by his ambassador Whitlock. The miniature is very

small, is protected by a thick glass, and is framed in an ornamented, richly gilt, copper frame. It is, I think, painted in ivory, and is backed by a gilt copper plate, on which is engraved, in characters apparently of the period, "Ol, Cromwáil, Anno 1684." The accent over the *á* renders it probable that setting and inscription are foreign. The painting itself gives the features of Cromwell very exactly, and represents him in plain armour, with a plain falling collar round the neck, and long flowing hair.

G. J. R. G.

*Sleek Stone, Meaning of* (Vol. v., p. 140.). — I have just found a passage in Burton's *Anatomy of Melancholy* which proves that R. C. H. was correct in the remarks he made on these words, viz. that they ought to have been printed *sleek-stone*, and that they were the name of an instrument used for *smoothing or polishing*, and not for *sharpening*:

"The ebon stone which goldsmiths use to sleeken their gold with, born about or given to drink, hath the same properties, or not much unlike." — *Anat. of Mel.*, Part ii. sec. iv. mem. 1. subs. 4. [Blake, one vol. 8vo. mcccxxvii. P. 437.]

Lady Macbeth says:

Gentle my lord, sleek o'er your rugged looks;  
Be bright and jovial 'mong your guests to-night."

*Macbeth*, Act III. Sc. 2.

C. FORBES.

Temple.

*Slick* or *sleek stones* are used by curriers to remove wrinkles and other irregularities in, and to smoothen the surface of hides and skins, after they have been converted into leather by the tanner. The stone which is considered to be the best for this purpose is quarried in the neighbourhood of Kendal.

The currier's *sleek stone* is an oblong square plate, measuring six inches in length by four inches in breadth, and half an inch in thickness. One of the longer edges of the stone is fixed into a groove in a wooden handle or stock, and hence it is also commonly called a *stock stone*.

The leather being spread out upon a table, the stock is held in both hands, and the opposite edge of the stone is pressed upon and rubbed over the surface of the leather. In a subsequent part of the process of currying the workman uses, in like manner, a *slicker* or *sleeker* made of steel, and finishes his work with a glass *sleeker*. J. L. C.

*Tenor Bell of Margate* (Vol. i., p. 92.; Vol. v., p. 319.). — The weight of this "ponderous tenor bell" is not mentioned; but there does not seem to be any particular "obscurity," whatever there may be of strangeness in the alleged mode of its transit by water. By the terms "mill-cog" of the poetaster is doubtless to be understood the *cog-wheel* of the miller, viz. that which more or less

directly connects the motive agent with the shaft carrying the stones. Persons who happen to have noticed the large size and ponderous construction of the main cog-wheel in many an ancient flour-mill, will easily imagine that if set afloat it would carry a great weight; especially if prepared, as a missionary to the Hudson's Bay territories told me a small cart-wheel was rigged to transport him over the rivers, viz. by stretching a large skin over its area. It was, in all likelihood, to some contrivance of this kind that John de Dandelion and his dog have become so picturesquely and permanently connected with the history of Margate in "traditionary rhyme." D.

*Rhymes connected with Places* (Vol. v., pp. 293. 374.). — The following has been printed in the late John Dunkin's *History of Dartford*; but as topographical works have but a limited circulation, and the above-named author was fond of printing but few impressions of his works, I have taken the liberty of forwarding the lines to you:

"Sutton \* for mutton,  
Kirby† for beef,  
South Darne‡ for gingerbread,  
Dartford§ for a thief."

All four of the parishes are situate upon the river Darent, and adjoin. ΑΛΦΕΩΣ.

*Burial, Law respecting* (Vol. v., p. 320.). — Though not a lawyer, I venture to express the opinion that, if preferred, burial may take place in unconsecrated ground. The law exacts the registering of the death, and inhibits a clergyman from officiating except within the consecrated boundary. Indeed the burying-ground of dissenters is not consecrated according to law, although it may have to be licensed. But, supposing a person to have the fancy to lie "in some loved spot, far away from other graves," there seems to be no legal difficulty. In the shrubbery of Brush House, the residence of my friend and neighbour John Booth, Esq., M.D., there is a mausoleum over the remains of his uncle, from whom he inherited the property.

"Here," says Hunter, in his *History of Hallamshire*, "Mr. Booth spent the latter part of an active life in mathematical and philosophical studies; and, indulging a natural (?) and patriarchal desire, prepared his own sepulchre amidst the shades his own hand had formed, in which his remains are now reposing."

Was not Mrs. Van Butchell preserved many years after death in a glass case by her husband?

ALFRED GATTY.

\* Sutton at Hone — fine pastures.

† Horton Kirby, the same.

‡ South Darenth, celebrated for its old church, and (probably when the lines were composed) for its baker.

§ Dartford: the bridewell of the district was formerly in this parish, in Lowfield Street.

*Lines on English History* (Vol. iii., p. 168.). — The lines on English History, beginning "William the Norman conquers England's State," &c. were not from the pen of any Catholic gentleman of the name of Chaloner, but were composed by a Protestant. Some of the lines were subsequently altered by a Catholic lady, the late Mrs. Cholmely, of Brandsby Hall, near York, and I believe the whole verses were printed at her private expense. The line on Mary of England was, in the original, anything but complimentary to the memory of that queen. Mrs. Cholmely's daughter, the late Mrs. Charlton, of Hesleyside in Northumberland, had the verses printed again at Newcastle, about twenty-five years ago. I have no doubt that I could procure a copy for AN ENGLISH MOTHER.

EDWARD CHARLTON.

Newcastle-on-Tyne.

*Suicides buried in Cross Roads* (Vol. iv., pp. 116. 212. 329.). — In the fifth chapter of the most remarkable Saga of Thorfinn Karlsefne, we find some curious customs to have been prevalent in Greenland relative to the burial of the dead in unconsecrated ground. Thorstein Erikson, the second husband of Gudrida, died of a sore sickness. Many of the household had previously been carried off by the same malady, and the ghost of each corpse joined its fellows in tormenting and terrifying the survivors. The night after Thorstein's death, his corpse rose up in the bed and called for Gudrid his wife. With reluctance and terror the widow approached the body of her husband. —

"Now when Gudrid arose and went to Thorstein, it seemed to her as though he wept. And he whispered some words to her which none could hear, but these other words he spoke in a loud voice, so that all were aware thereof. 'They that keep the truth shall be saved, but many here in Greenland hold badly to this command. For it is no Christian way as here is practised, since the universal faith was brought to Greenland, to lay a corpse in unblest earth, and to sing but little over it. It had been the custom in Greenland, after Christianity was brought in, that the dead should be buried on the lands where they died, in unhallowed earth, and that a stake should be set up over the breast of the dead (sk yldi setja staur upp af hrjosti hinum dauda); and when the priest afterwards came, the stake was pulled up, and holy water was poured into the hole, and they sang over the body even though it was long after.' And Thorstein's body was carried to the church in Eriksford, and there it was sung over by the priests (yfirsöngvar af Kennimönnum.)"

May not this custom, which prevailed in Greenland in the eleventh and twelfth centuries, have been derived from the Scandinavian north, and there have been applied to the suicide buried in the cross road? Was the idea of burying these outcasts in such a place, the hopeful one of placing them at least under the shadow as it were of the

cross, though they were denied a resting-place in consecrated ground. That the old Northerns regarded suicide with horror, we know from the "Eyrbyggja Saga," p. 530. of Mr. Blackwell's edition of Mallet's *Northern Antiquities*.

EDWARD CHARLTON.

Newcastle-on-Tyne.

*Th' Man i' th' Almanack* (Vol. v., p. 320.). — In old almanacks the sun is represented by a man's face inclosed in a ring, from which externally points or rays, indicating flames, appear to proceed. An Oldham recruit, billeted at the sign of the Sun, in writing home to his friends, described the sign as "th' mon's face set a' round we skivers.\*"

ROBERT RAWLINSON.

*Olaus Magnus* (Vol. iii., p. 370.). — I have before me an English version of this most singular writer, by J. S., printed by J. Streater, London, 1658, 1 vol. folio, pp. 342. The marvellous description of the sea serpent by Olaus Magnus is well known, but during the controversy recently raised as to the reappearance of this monster to the officers of the *Dædalus*, the following testimony to its existence in later times was perhaps overlooked. It is extracted from the notes of Frederick Faber, the celebrated Iceland ornithologist, describing a zoological expedition to the islands in the *Cattegat*, and published in Oken's *Isis* for 1829, p. 885.:

"As I was returning in a boat from Endelave to Horsens, the old helmsman, observing that I took great interest in natural history, asked me if I had ever seen the sea serpent. On my replying in the negative, he told me that about two years ago, while he and his companion were fishing near Thunoe, they observed the head of a large creature lying quite on the surface of the water, and in close proximity to their boat. The head was like that of a seal, though they immediately perceived that it belonged to no animal of that kind. A gull flew towards the monster, and made a pounce upon him, when the huge creature raised its body at least three fathoms high into the air, and made a snap at the bird, which flew away in terror. They had time, before it disappeared, to notice that the monster had a red throat, and that its body was about twice the thickness of a boat's mast."

EDWARD CHARLTON.

*The Word "Couch"* (Vol. v., p. 298.). — The word is French: *coucher* par écrit. Ménage says, *coucher*, in its common sense, is derived from *collocare* in Latin, of which he gives instances as early as Catullus; he might have gone back to Terence. Hence, says he, "*coucher bien par écrit, pour dire écrire avec ordre*:" and quotes Salmasius, to show that *coucher* par écrit answered to *digerere*, in the sense of writing a digest.

The sense is the same as our expression "lay down," "lay down the law," &c., but we do not confine that to writing.

C. B.

\* *Skivers*, skewers or pins.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

It is always a boon to historical literature when a man of learning and industry devotes himself to a monograph of any particular person or period. When we saw, therefore, in the *Gentleman's Magazine*, the able and interesting papers by Mr. Cunningham, on the history of one who, whatever might have been her life, so died, that Tennison did not hesitate to preach her funeral sermon, we felt sure that those papers could never be allowed to remain the "sole property" of the readers and admirers of our good friend Sylvanus Urban; and we have proved right in our anticipation. *The Story of Nell Gwyn, and the Sayings of Charles II.*, related and collected by Peter Cunningham, which has just been issued, consists of a reprint of those papers, greatly enlarged and increased in value by the information which has reached the author since they appeared in their original form. We know of no volume of the same extent calculated to give a more graphic or faithful picture of the heartlessness and depravity of the age of profligacy in which his heroine lived, an age which furnishes a striking proof how true it is that individuals, communities, and even whole nations, will after a time seek compensation for a state of gloomy and unchristian fanaticism in one of unbridled licentiousness.

Mr. Cunningham has, in this handsomely illustrated volume, treated a subject which required very nice handling with great tact; and his book deserves to be placed on the shelves with Pepys and Evelyn, as a necessary supplement to them. Can we give it higher praise? Its quaint and characteristic binding is a clever fac-simile of the morocco binding which Charles II. so loved.

We are indebted to the publishers of the *National Illustrated Library* for a new memoir of the great founder of American independence. *The Life of General Washington, First President of the United States, written by himself; comprising his Memoirs and Correspondence, as prepared by him for publication, including several Original Letters now first printed*, edited by the Rev. C. W. Upham, forms two volumes, which have been written or compiled on the principle, now we believe first applied to Washington, of making the subject of the memoir, as far as possible, his own biographer. This task Mr. Upham has executed with much ability and excellent judgment; and we know of no work calculated to give the general reader a better or more correct idea of the personal character of one of whom the Americans boast, that he was "first in war, first in peace, and first in the hearts of his countrymen."

Some of our readers may be interested to know that the collection of black-letter ballads, formerly in the Heber collection, and described in the *Bibliotheca Heberiana*, vol. iv. pp. 28—33., was sold on Monday last at the auction of Mr. Utterson's library at Messrs. Sotheby's. After a rather brisk bidding, Mr. Halliwell became the purchaser at the sum of 104*l*.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

- BROUGHAM'S MEN OF LETTERS. 2nd Series, royal 8vo., boards. Original edition.  
 KNIGHT'S PICTORIAL SHAKESPEARE. Royal 8vo. Parts XLIII. XLIV. L. and LI.  
 CONDER'S ANALYTICAL VIEW OF ALL RELIGIONS. 8vo.  
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 EUROPEAN MAGAZINE. Vols. XXIII. XXIV. and XXV.  
 POETIC WRATH. Small 8vo. Newmann.  
 GEMS FROM BRITISH POETS. 4 Vols. Tyas.  
 CALLIOPE, A SELECTION OF BALLADS LEGENDARY AND PATHETIC. Suttaby, 1808.  
 THE WORKS OF LORD BYRON. Vols. VI. VII. and VIII. 12mo. Murray, 1823.  
 MALLET'S POEMS. Bell's edition.  
 MALLET'S PLAY OF ELVIRA. 1763.  
 JOANNIS LELANDI COLLECTANEA. Vol. V. 1774.  
 BISHOP PATRICK'S COMMENTARY ON THE BIBLE. The Volumes containing Joshua and Judges. Small 4to.  
 KENT'S ANTHEMS. Vol. I. folio. Edited by Joseph Corfe.  
 THE MATHEMATICIAN. Vol. I. No. 1. 1844.  
 MACULLOCH'S HIGHLANDS AND ISLANDS OF SCOTLAND.  
 BACK'S VOYAGE OF THE TERROR. 8vo.  
 BACK'S OVERLAND JOURNEY IN THE ARCTIC REGIONS. 8vo.  
 L'HISTOIRE DE LA SAINTE BIBLE, par ROYAUMONDE: à Paris, 1701.  
 JOHNSON'S (DR. S.) WORKS, by MURPHY. Trade Edition of 1816, in 8vo. Vol. XII. only.  
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 WINKELMAN'S REFLECTIONS ON THE PAINTING OF THE GREEKS, translated by FUSELI. London, 1765. 8vo.  
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 LINGARD'S HISTORY OF ENGLAND. 4to. edit. Vol. VII.  
 LEBREUX, TRAITE HISTORIQUE SUR LE CHANT ECCLÉSIASTIQUE.  
 \**a* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

## Notices to Correspondents.

REPLIES RECEIVED.—*Arkwright*—*Burning Fern*—*Dr. Fell*—*Mother Damnable*—*Nuremberg Token*—*Arborei Fatus*—*Rhymes on Places*—*Death from Fasting*—*He that runs may ston*—*Eloan*—*Plague Stones*—*Hopping Cough*—*Mrs. Greenhill*—*Gospel Trees*—*King of the Beggars*—*Absalom's Hair*—*Moke*—*Ground Ice*—*Ve dal am daro*—*Whiting's Watch*—*Paget Family*—*The Word*—*Pignon*—*Movable Pulpits*—*Dutch Pottery*—*Cynthia's Dragon Yoke*—*St. Christopher*—*Surnames* or *Sirenames*—*Moravian Hymns*—*We three*—*London Street Folks*—*Cromwell's Skull*—*Wynd*—*Family of Bullen*—*Article*—*An*—*Cotteridge's Christabel*—*Meaning of Lode*—*The Ring Finger*—*Can a Clergyman marry himself*—*Death of Pitt*—*Pedigree of the De Clares*—*Exeter Controversy*—and many others, which we are prevented from acknowledging until next week.

W. W. E. T. *The Queries are in type, and shall have early insertion.*

C. W. V. S.

"Music has charms," &c.

*is from Congreve's Mourning Bride, Act I. Sc. 1., as we stated in our Notices to Correspondents this day fortnight.*

**TER BEL.** We have a note waiting for this Correspondent. Where shall it be sent?

**C. M. J.** Will our Correspondent forward his Query respecting *Cokeridge*?

**WYCH.** If we do not adopt our Correspondent's friendly suggestion, he may be assured there are good reasons for our not doing so; although we cannot enter into a full explanation of them in this place.

**S. E.** We have not yet had an opportunity of making the examination suggested by our Correspondent.

**JARLTBERG.** We hope our Correspondent received the packet addressed to him.

**Q.** is thanked. His replies to Queries in Vols. I. and II. shall have immediate attention.

**H. C. D.** The Letter of Lord Nelson, if indited, would be very acceptable.

**S. A. T.** who sends a Query respecting The Broad Arrow, is referred to the early Nos. of the present volume, where he will find the question is under discussion.

**J. S. A. BURNING ALIVE.** Our Correspondent will find this painful subject treated of at considerable length in our 3rd Vol., pp. 6. 50. 90. 165. 2.0.

**MORAVIAN HYMNS.** We are requested to say that if our Correspondents P. H. and H. B. C. will send their addresses to J. O., Post Office, Leadenhall Street, communications will be made to them respecting the earlier edition of these Hymns.

**W. H. P.** may procure the *Archæological Journal*, 5 vols., and the *Winchester Volume of Proceedings*, on application to the Publisher, Mr. J. H. Parker, Strand; the York, Norwich, and Lincoln, of George Bell.

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**Errata.**—P. 331. col. 2. l. 40., for "Knightly" read "Knighthly." P. 332. col. 1. l. 35., for "hindlets" read "bendlets." P. 368. col. 1. l. 25., for "close" read "closet." P. 378. col. 2. l. 3., for "doubt" read "dout."

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\* Richard Chenevix Trench, B.D. Being Lectures addressed (originally) to the pupils at the Diocesan Training School, Winchester. Second Edition.

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SATURDAY, MAY 1. 1852.

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## Notes.

### STERNE AT SUTTON ON THE FOREST.

The following extracts from the Register Book of the parish of Sutton on the Forest, Yorkshire, which are in the handwriting of Lawrence Sterne, have come into my possession through the kindness of my friend Archdeacon Creyke (of York), and I beg to offer them for insertion in "N. & Q."

"Lawrence Sterne, A. B., was inducted into y<sup>e</sup> Vicarage of Sutton August y<sup>e</sup> 25<sup>th</sup>, 1738.

"Lawrence Sterne created Master of Arts at Cambridge, July, 1740.

"L. Sterne, A. M., made Prebendary of York (Givendale) by Lancelot Arch-bishop in January, 1740; and in Jan. 1741 prefer'd by his Lords<sup>p</sup> to the Prebend of N. Newbald.

"Mem<sup>d</sup>. That the Cherry Trees and Espalier Apple Hedge were planted in y<sup>e</sup> Gardens October y<sup>e</sup> 9, 1742. Nectarines and Peaches planted the same day. The Pails set up two months before.

"I laid out in the Garden, in y<sup>e</sup> year 1742, the sum of 8L 15s. 6d. L. STERNE."

"Laid out in enclosing the Orchard, and in Apple Trees, &c., in y<sup>e</sup> year 1743, 5L

"The Apple Trees, Pear and Plumb Trees, planted in y<sup>e</sup> Orchard y<sup>e</sup> 28<sup>th</sup> day of October, 1743, by

"L. STERNE."

"Laid out in Sushing\* the House, 12L, A. Dom. 1741.

"In Stukbing* and Bricking	£ s. d.	
the Hall	-	4 16 0
In Building the Chair House	5 0 0	
In Building the Par* Chimney	-	3 0 0
Little House	-	2 3 0

L. STERNE, Vicar.

"Spent in shapeing the Rooms, plastering, Underdrawing, and Jobbing—God knows what."

"In May, 1745—

"A dismal Storm of Hail fell upon this Town, and some other adjacent ones, w<sup>th</sup> did considerable damage

\* There are two words in Sterne's own memoranda which may puzzle other readers besides me; *Sushing* and *Stukbing*. I have thought they might mean *sash-ing*, i.e. for windows, and *stuccoing* the walls. Perhaps some contributor to "N. & Q." will kindly interpret them.

both to the Windows and Corn. Many of the stones measured six inches in circumference. It broke almost all the South and West Windows both of this House and my Vicarage House at Stillington. L. STERNE."

"In the year 1741—

"Hail fell in the midst of Summer as big as a Pidgeon's egg, w<sup>ch</sup> unusual occurrence I thought fit to attest under my hand. L. STERNE."

These two accounts of hailstorms are supposed to be only quizzes upon prodigious entries of the same sort made by Vicar Walker in 1698. And that this latter is so is evident, from the concluding words being the same as in Walker's memorandum.

Sterne is characteristically exhibited in the subjoined account by the successor of the "reverend joker":

"In the year 1764, during the Incumbency of Mr. Lawrence Sterne, the Vicarage House was burnt down. Tho' frequently admonished and required to rebuild the Vicarage House, he found means to evade the performance of it. He continued Vicar till he died, in March, 1768. Andrew Cheap was appointed his successor, and was advised to accept a composition for Dilapidations from the Widow. A Suit was instituted for Dilapidations, but after a time (the Widow being in indigent circumstances) sixty pounds were accepted.

"In April, 1770, the New House was begun, and finished in May, 1771.

"Total amount of Suit and Building the House, 576*l.* 13*s.* 5*d.* ANDREW CHEAP, Vicar."

ALFRED GATTY.

#### READINGS IN SHAKESPEARE, NO. IV.

"Of government the properties to unfold,  
Would seem in me to affect speech and discourse;  
Since I am put to know, that your own science  
Exceeds, in that, the lists of all advice  
My strength can give you: Then, no more remains:  
But that, to your sufficiency as your worth, is able;  
And let them work. The nature of our people,  
Our city's institutions, and the terms  
For common justice, you are as pregnant in,  
As art and practice hath enriched any  
That we remember: 'There is our commission,  
From which we would not have you warp."

Opening of *Measure for Measure*.

In Mr. Knight's edition, from which the foregoing passage is printed and pointed, the following note is appended to it:

"We encounter at the onset one of the obscure passages for which this play is remarkable. The text is usually pointed thus:—

"Then no more remains

But that to your sufficiency, as your worth is able,  
And let them work."

It is certainly difficult to extract a clear meaning from this; and so Theobald and Hammer assume that a line has dropped out, which they kindly restore to us, each in his own way."

After relating Steevens' attempt at elucidation, Mr. Knight proceeds to explain the passage by a running interpretation parenthetically applied to each expression; but I doubt very much whether any person would feel much enlightened by it; or whether, amongst so many explanations, any one of them could be pointed out less obscure than the rest.

Let us try, then, what a total change of interpretation will do.

In the sixth line of the Duke's speech, as quoted at the commencement, we find the demonstrative pronoun *that*, which must have *some* object. Mr. Knight supposes that object to be "your science." I, on the contrary, am of opinion that it refers to *the commission* which the Duke holds in his hand, and which he is in the act of presenting to Escalus:

"Then no more remains,

But—that, to your sufficiency, as your worth is able,  
And let them work."

By transposition, this sentence becomes "Then, as your worth is able, no more remains, to your sufficiency, but *that*."

But *what*?

Your *COMMISSION*!

Have we not here the *mot* to the enigma, the clue to the mystery? When the Duke takes up the commission, he addresses Escalus to the following effect:

"It would be affectation in me to lecture you upon the art of government, since I must needs know that your own science exceeds, in that, the limits of all I could teach you. Therefore, since your worth is able, no more remains to your sufficiency, but—that, and let them work."

The *sufficiency* here spoken of is twofold, ability to direct, and *authority to enforce*. The first was personal to Escalus, consisting of his own skill and knowledge; the second was conferred upon him *by commission*: when both were united, he was to "let them work!"

Reading the passage in this way, there is no necessity for the alteration of a single letter; and yet I will put it to any person of sense and candour, whether the passage be not thereby relieved from all real obscurity?

It must be borne in mind, that the presentation of the commission is the *main object* of the Duke's address: the presentation therefore is not a *single act*, but rather a protracted action during the whole speech, finally consummated with the concluding words—"there is our commission."

This is so plain, that it scarcely needs confirmation; but, if it did so, it would receive it, by analogy, in the similarly protracted presentation to Angelo when it becomes his turn to receive *his* commission. In that case the act of presentation commences with the word "hold:"

"Hold—therefore, Angelo!"

And finishes six fives lower down with :

"Take thy commission."

And it is not a little singular, that this word "hold," having been at first similarly misinterpreted, proved as great a stumbling-block to Tyrwhitt and others, who seemed to grope about in sheer perverseness, catching at any meaning for it rather than the right, and certainly the obvious one.

A. E. B.

Leeds.

#### PRESENTIMENT.

Seeing, in some of the former Numbers of the "N. & Q.," a collection of instances of sudden *high spirits* immediately preceding some great calamity, it occurred to me that it would be not uninteresting to throw together a few instances of sudden *low spirits*, or *illness*, attended with a similar result. Here our only embarrassment is that of riches.

The first example I have selected is taken from the *Relation de la Mort de M. le Duc et le Cardinal de Guise*, by the Sieur Miron, physician to King Henry III. He first narrates the preparations for the Duke's assassination, and then proceeds as follows :—

"Et peu après que le Duc de Guise fut assis au conseil, 'J'ai froid, dit-il, le cœur me fait mal : que l'on fasse du feu,' et s'adressant au Sieur de Morfontaine, trésorier de l'épargne, 'Monsieur de Morfontaine, je vous prie de dire à M. de St Prix, premier valet de chambre de roy, que je le prie de me donner des raisins de Darnas ou de la conserve de roses.' . . . Le Duc de Guise met des prunes dans son drageoir, jette le demeurant sur le tapis. 'Messieurs, dit-il, qui en veut ?' — et se lève. Mais ainsi qu'il est à deux pas près de la porte de vieux cabinet, prend sa barbe avec la main droite, et tourne le corps et le feu à demi pour regarder ceux qui le suivoient, fut tout soudain saisi au bras par le Sieur de Montsery l'aîné, qui étoit près de la cheminée, sur l'opinion qu'il ait, que le duc voulut se reculer pour se mettre en défense."

The Sieurs des Effranats, de Saint Malines, and de Loignac hasten to take part in this goodly piece of work, which the Sieur de Montsery the elder has so gallantly begun. Having the Sieur des Effranats hanging on his knees, the Sieur de Montsery the elder clinging to his arm, the Sieur de Saint Malines' dagger sticking in his chest close to his throat, and the Sieur de Loignac's sword run through his reins, the Duke for some time drags them all four up and down the chamber ; at last he falls exhausted on the King's bed. Upon this the King—

"Etant en son cabinet, leur ayant demandé s'ils avoient fait, en sortit et donna un coup de pied par le visage à ce pauvre mort."

Surely it was not without good cause that the Duke, a few minutes before, felt "a chill at his heart."—

In the next instance I shall cite, the sudden illness forbodes, not any calamity to the person affected by it, but to the companion of his journey. It is taken from "Arden of Feversham, his true and lamentable Tragedy," author unknown, 1592. Arden and his friend Franklin are travelling by night to Arden's house at Feversham. Franklin is beguiling the tediousness of the way with a tale. The rest the dramatist shall relate in his own words :

"Arden. Come, Master Franklin, onward with your tale.

Frank. I'll assure you, Sir, you task me much : A heavy blood is gathered at my heart ; And on the sudden is my wind so short, As hindereth the passage of my speech : So fierce a qualm ne'er yet assailed me.

Arden. Come, Master Franklin, let us go on softly : The annoyance of the dust, or else some meat You ate at dinner, cannot brook with you. I have been often so, and soon amended.

Frank. Do you remember where my tale did leave ?

Arden. Ay, where the gentleman did check his wife.

Frank. She, being reprehended for the fact, Witness produced, that took her with the deed, Her glove brought in, which there she left behind, And many other assured arguments, Her husband asked her whether it were not so—

Arden. Her answer then ? I wonder how she looked, Having foresworn it with such vehement oaths, And at the instant so approved upon her.

Frank. First she did cast her eyes down on the earth, Watching the drops that fell amain from thence : Then softly draws she out her handkercher, And modestly she wipes her tear-stain'd face. Then hemm'd she out, to clear her voice it should seem, And with a majesty address herself To encounter all their accusations—

Pardon me, Master Arden, I can no more ; This fighting at my heart makes short my wind.

Arden. Come, we are almost now at Raynham Down ; Your pretty tale beguiles the weary way : I would you were in ease to tell it out."

Here they are set upon by ruffians, hired by Arden's wife and her paramour. Arden is killed.—

In the two preceding instances an affection of the heart is the herald of misfortune. In *Titus Andronicus* (Act II., Sc. 4.), Quintus and Martius are afflicted with a sudden *dulness of sight*, which seems at once to be an omen of impending danger, and to facilitate their succumbing to it.

"SCENE. A desert part of the forest. Enter AARON THE MOOR, with QUINTUS and MARTIUS.

Aaron. Come on, my lords, the better foot before : Straight will I bring you to the loathsome pit, Where I espied the panther fast asleep.

Quin. My sight is very dull, whate'er it bodes.

*Mart.* And mine, I promise you : wer 't not for shame,  
Well could I leave our sport to sleep awhile.

[*MARTIUS falls into the pit.*]"

It is unnecessary to give in detail the horrors that ensue. X. Z.

#### CURIOUS BILL OF FARE, AND STORM, IN 1739.

I send you two morsels, copied from a small MS. volume of a very miscellaneous character, consisting of poetical extracts, epigrams, receipts, and family memoranda of the ancestors of the gentleman who has kindly permitted me to send you the inclosed.

"*A Bill of fare at the Christning of Mr. Constable's Child, Rector of Cockley Cley in Norfolk, Jan. 2, 1682.*"

- "1. A whole hog's head, souc'd, with carrotts in the mouth and pendants in the ears, with guilded oranges thick sett.
2. 2 ox.'s cheekes stewed, with 6 marrow bones.
3. A leg of veal larded, with 6 pullets.
4. A leg of mutton, with 6 rabbits.
5. A chine of bief, chine of venison, chine of mutton, chine of veal, chine of pork, supported by 4 men.
6. A venison pasty.
7. A great minced pye, with 12 small ones about it.
8. A gelt fat turkey, with 6 capons.
9. A bustard, with 6 pluver.
10. A pheasant, with 6 woodcocks.
11. A great dish of tarts made all of sweetmeats.
12. A Westphalia hamm, with 6 tongues.
13. A jowle of sturgeon.
14. A great charg<sup>e</sup> of all sorts of sweetmeats, with wine and all sorts of liquors answerable.

"The child, a girle; godfather, Mr. Green, a clergyman; godmothers, Mis Beddingfield of Sherson, and a sister-in-law of Mr. Constable's.

"The guests, Mr. Green, Mr. Bagg and his daughter, and the godmothers.

"The parish<sup>r</sup> entertained at another house with rost and boild bief, geese, and turkeys. Soon after the child dy'd, and the funerall expences came to 6d."

"1739. Dec. 28, Friday, began a frost. Satterday and Sunday with the most severe sharp wind that ever was known. Monday and Tuesday fell a great deal of snow, w<sup>ch</sup> continued upon the ground, with the most severe frost ever known, without intermission till Friday, Feb. 1<sup>st</sup>, then thaw'd in the day. Sharp frost at night. Thaw'd Satterday and Sunday, with rain and sleet of snow, cold air with frost, and continued till Sunday y<sup>e</sup> 10, when it thaw'd very fast with smal rain and wind: continued till Monday, when it changed into severe frost and a fall of snow, w<sup>ch</sup> held till Sunday, then thaw'd, wind west, in the most gentle manner, insensibly wasting, no flood: extream dry, cold weather till y<sup>e</sup> 21 of April: y<sup>e</sup> day a little rain, and on the 22 fell a great deal of snow with a severe north and north-east wind: a little wet and cold wind continued till the 5<sup>th</sup> of May, when there was hail and snow a foot

thick in many places. Continued cold till y<sup>e</sup> 9<sup>th</sup>. Wheat 6s. 6d. a strike; barley 3s. 6d.; mutton, in London, 5<sup>3</sup>/<sub>4</sub>d. and 6d. p<sup>d</sup>, beife 5d.; 3<sup>3</sup>/<sub>4</sub>d. mutton in the country, beife 3d.

"No rain from the 21 April till the 7<sup>th</sup> of June, but continued cold east and north-east wind, with a frost. June 3<sup>d</sup>, bread cost at London, y<sup>e</sup> first sort at 11s. 8d. a strick, a little while. On the 7<sup>th</sup> of June, wind south-south-west, a charming rain fell every where, w<sup>ch</sup> lowered y<sup>e</sup> exesive prises: after y<sup>e</sup>, a drought succeeding, corn kept a high price, wheat 6s., barley 4, till near harvest, and exportation stoped: grass burnt up all summer: very little hay: butter and cheese very dear: everything continued so. Y<sup>e</sup> 7 of Nov. fell a great snow and rain w<sup>ch</sup> made a flood: y<sup>e</sup> 10 begun a hard frost, w<sup>ch</sup> continued with great severity, the ground covered with snow till y<sup>e</sup> 22: the 21 fell a great deal of snow, w<sup>ch</sup> went away with some rain, and was a very great flood. During this frost the Thames was frose, and great calamitys feared from the want of hay and straw, w<sup>ch</sup> the happy thaw prevented."

EDW. HAWKINS.

#### PECULIAR ATTRIBUTES OF THE SEVENTH SON.

Allow me to offer a Note on that part of MR. COOPER'S communication (Vol. iii., pp. 148, 149.) which relates to the alleged power of the "seventh son" to cure the "king's evil." This superstition is still extant in this part of Cornwall. I have recently been told of three *seventh* sons, and of one *ninth* son, who has been in the habit of touching (or, as it is here called, "*striking*") which seems to mean nothing more than *stroking*) persons suffering from the disease above referred to.

The *striker* thrice gently strokes the part affected by the disorder, and thrice blows on it, using some form of words. One of my informants, who had been so "struck" when a child, has a charm, or rather an amulet, which has just, for the first time, been opened at my instigation. It is a small bag of black silk, and is found to contain an old worn shilling of William III., bored and stitched through in a piece of canvas. This was presented to the patient at the time of the operation, and was to be kept carefully as a preservative against the malady.

In Bristol, about forty years ago, there lived a respectable tradesman who was habitually known as Dr. Peter P—, with no better title to his degree than that he was the seventh son of a seventh son.

Those who have read Mr. Carleton's tragic tale, *The Black Prophet*, will remember that, in Ireland, the seventh son of the seventh son is supposed to be —

"Endued

With gifts and knowledge, per'lous shrewd!"

And in Keightley's *Fairy Mythology* (p. 411. note, ed. 1850) are given some traditions of that gifted

Welsh family, the "Jones' of Muddfi," whose forefather had married the "Spirit of the Van Pool."

"She left her children behind her, who became famous as doctors. Jones was their name, and they lived at a place called Muddfi. In them was said to have originated the tradition of the seventh son, or Septimus, being born for the healing art; as for many generations seven sons were regularly born in each family, the seventh of whom became the doctor, and wonderful in his profession. It is said, even now, that the Jones' of Muddfi are, or were until very recently, clever doctors."

I have heard this tradition of the Jones' of Muddfi corroborated by a Welsh friend. H. G. T. Launceston.

#### FOLK LORE.

*Game-feathers protracting the Agony of Death.*—In a recent Number this singular superstition was stated to be prevalent in Sussex. In the adjoining county of Surrey the notion appears to be deeply rooted in the minds of the lower classes. A friend, residing in my parish (Betchworth), has given me several examples, which have fallen under his notice during the past winter.

"I was calling, a few weeks since, upon an old man whom I had left the previous day apparently in a dying state. At the door I met an old neighbour, and inquired if he was still living. 'Yes, Sir,' she said; 'we think he must change his bed.' 'Change his bed!' I replied. 'What do you mean?' 'Why, Sir, we think he can't pass away while he lies in that bed. The neighbours think there must be game-feathers in the bed.' 'Game-feathers! what do you mean?' 'Why, Sir, it is always thought a poor soul can't pass away if he is lying on game-feathers.' 'Oh,' I said, 'there is nothing in that; that is not the reason of his lingering on.' 'No, Sir,' she replied, 'I think so too, for I know the bed well. I was at the making of it, and the feathers were well picked over.'

"Not long after I looked in upon another aged man, who had been confined to his bed upwards of four months, gently dropping into his grave without any other apparent complaint than old age. He was a fine, hearty old man, with a constitution which kept him lingering on beyond expectation. 'Well,' I said, 'how are you this morning?' 'Oh, Sir, I have had a sad night. I hoped, when you left me, I should drop asleep and never wake more in this world.' 'Yes, poor fellow,' said his sister, who stood by his bedside, 'he does not seem able to die; we think we must move him to another bed.' 'Another bed! Why so?' 'Why, he does not seem able to die, and we think there must be wild feathers in his bed.' The old man evidently thought with his sister, that his bed had something to do with the protraction of his life. He died, however, at length without being moved. It is

needless to remark, that the superstition would no doubt have been confirmed, and the flickering lamp of life might have been extinguished a few hours sooner, had they carried into effect their proposal to drag him from one bed to another, or to lay him upon the floor. The woman who helped to lay out the corpse came to see me, and I took the occasion to ask if she knew the belief, that a person could not die whilst lying upon game-feathers. She assured me that she knew it to be the case, and that in two instances, when she had attended persons who could not die, they had taken them out of their beds, and they had expired immediately. I found all expostulation in vain; no argument could shake so strong a conviction, and I have no doubt that this strange notion is extensively entertained by the peasantry in these southern counties."

I have since been informed that a similar belief exists in Cheshire, in regard to pigeons' feathers.

In the part of Surrey where I reside another popular belief still lingers, noticed elsewhere by writers on superstitions of this nature. On the decease of the head of a family, where bees are kept, some person forthwith goes to the hives and informs the bees of the event. Without this precaution, it is affirmed that they would speedily desert the hives.

ALBERT WAT.

*Charm for Ague.*—Looking over some family papers lately, I found the following charm to cure the ague in an old diary; the date on the paper is 1761. In compliance with your motto I send it to you.

"*Charm to cure the Ague.*

"When Jesus saw y<sup>e</sup> cross, whereon his body should be crucified, his body shook, and y<sup>e</sup> Jewes asked him had he the Ague? he answered and said, 'Whosoever keepeth this in mind or writing shall not be troubled with Fever or Ague;' so, Lord, help thy servant trusting in thee. Then say the Lord's prayer.

"This is to be read before it is folded, then knotted, and not opened after."

PEREDUR.

*Old Shoes thrown for Luck* (Vol. ii., p. 196.).—I may be allowed to quote, from Tennyson's *Lyric Monologue*—

"For this thou shalt from all things seek,  
Marrow of mirth and laughter;  
And wheresoe'er thou move, good luck  
Shall throw her old shoe after."

W. FRASER.

*Folk Lore of the Kacouss People.*—In *Blackwood*, January, 1852, mention is made, in a review of a French Folk Lore book, of the Kacouss, a sort of Breton parias formerly excluded from the society of Christians, and rejected even by the church, which permitted them to attend Divine service only at the door of the temple *under the bells*. What does this *under the bells* mean; and is

anything more known of them than what is stated in that work ?

THOMAS LAWRENCE.

Asbby de la Zouch.

#### BURIALS IN WOOLLEN.

On looking over the parish registers of Mautby, in the county of Norfolk, a few days since, I found thirteen entries of certificates of the enforced observance of this practice, of which the following is a specimen :—

"November the 8th, 1678. Was brought unto me an Affidavit for y<sup>e</sup> Burial of William the Son of John Turner in Woollen according to y<sup>e</sup> late act of Parliament for that purpose. — ANDREW CALL, Rector."

The reason is clear — to increase the consumption of wool; but I should much wish to know the date of the aforesaid act of parliament, and to how late a period it extended. I find a comparatively recent trace of it in an original affidavit of the kind, in the varied collection of my friend R. Rising, Esq., of Horsey, which I subjoin in full, as it may be interesting to many readers of "N. & Q."

"Borough of Harwich in the County of Essex to Wit. { "Sarah the Wife of Robert Lyon of the parish of Dovercourt in the Borough aforesaid, husbandman, and Deborah the Wife of Stephen Driver, of the same parish, husbandman (being two credible persons), do make oath that Deborah, the daughter of the said Stephen and Deborah, aged 18 weeks, who was on the 7th day of April instant interred in the parish Churchyard of Dovercourt, in the borough aforesaid, was not put in, wrapped, or wound up, or buried in any Shirt, Shift, Sheet, or Shroud, made or mingled with Flax, Hemp, Silk, Hair, Gold, or Silver, or other than what is made of Sheep's Wool only; or in any Coffin lined or faced with any Cloth Stuff; or any other thing whatsoever, made or mingled with Flax, Hemp, Silk, Hair, Gold or Silver, or any other material but Sheep's Wool only.

"Taken and sworn the fifteenth day of April 1769, before me, one of His Majesty's Justices of the Peace.

"The mark of x  
SARAH LYON.  
The mark of D  
DEBORAH DRIVER.

"Witness. B. DIDIER."  
E. S. TAYLOR.

#### Minor Notes.

*Unacknowledged Quotations from the Scriptures.* — As a compensation for the passages which are often held to be in the Bible, but are not there, it sometimes happens that others are taken from thence, and given to profane authors. Among these is "Multi pertransibunt, et augebitur scientia," which, Daniel xii. 4. notwithstanding, is the motto of the first edition of Montucla's *History of Mathematics*, followed by "—Bacon." I have also seen it given to Bacon elsewhere. M.

*Latin Hexameters on the Bible.* — The doggerel Latin hexameters subjoined were made by a Christmas party at Billingbear, eighty years ago. Amongst the contributors I can only point out the names of my father and Sir Thomas Frankland, the sixth baronet, who printed the verses for distribution amongst his friends. I have often found them useful, and they may be perhaps of service to others.

MEMORIA TECHNICA for the Books of the Bible, arranged in the order in which they occur.

"Genesis, Exo, Levi, Num, Deutero, Joshua, Judges, Ruth, Sam, Sam, King, King, Chron, Chron, Ezra, Nehemiah,  
Esther, Job, Psalmæ, Prov, Eccles, Song Solomonis, Isaiah, Jeremiah, Lament, Ezekiel, Danielque  
Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah, Malachi. Matthæus, Marcus, Lucas, John, Acts of Apostles, Rom, Cor, Cor, Gal, Ephes, Phi, Co, Thess, Thess, Timothy, Tim, Tit,  
Phil, Heb, James, Pet, Pet, John, John, John, Jude, Revelations."

#### Apocrypha.

"Esdras, Esdra, Tobit, Judith, Esth, Wisd., Ecclesiastes,  
Bar, Song, Susan, Idol, Manasses, Maccabe, Maccab."

BRAYBROOKE.

*Epigram on La Bruyère.* — The French Academy has been made the butt of more sarcastic sallies than any other institution of equal distinction and respectability. Some of these have been directed against it as a body, such as Piron's epitaph on himself:

"Ci-gît Piron qui ne fut rien,  
Pas même Académicien."

Others were levelled at the members individually. — Of this sort are the lines on La Bruyère:

"Quand La Bruyère se présente,  
Pourquoi faut-il crier haro ?  
Pour faire un nombre de quarante  
Ne fallait-il pas un zéro ?"

Who was the author of the latter epigram ? Since the days of La Bruyère it has been used as a standing gibe against all newly elected Academicians, whose names could be substituted for his, with a due regard to rhythmical propriety.

HENRY H. BREEN.

St. Lucia.

*Cock and Bull Story.* — As the expression of a "cock and bull story" has sometimes puzzled me, so it may have puzzled others, and I therefore send the following Note, if worthy of notice:

"I have used the expressive proverbial phrase *Cock-on-a-Bell*, familiarly corrupted into *Cock-and-a-Bull*, in its true and genuine application to the fabulous narratives of Popery. There is some measure of antiquarian curiosity attendant upon it, which may rival the

singular metamorphosis of the *Pix and Ousel* into the familiar sign of the *Pig and Whistle*. During the Middle Ages, as we learn incidentally from Reinerius, *Gallus-super-campnam* was the ecclesiastical hieroglyphic of a *Romish Priest*: and as the gentlemen of that fraternity dealt somewhat copiously in legends rather marvellous than absolutely true, the contempt of our English Protestantism soon learned proverbially to distinguish any idle figment by the burlesque name of a *Cock-on-a-Bell* story, or, as we now say, a *Cock-and-a-Bull* story."—From *An Inquiry into the History and Theology of the Ancient Vallenses and Albigenes*, by George Stanley Faber, B.D., 1838, p. 76. n.

J. R. R.

*Mary Queen of Scots—Her Monument and Head.*—I find in Grose's *Antiquarian Repertory*, 2nd edition, vol. iii. p. 388., an account of a monument which was formerly to be seen in the Church of St. Andrew, at Antwerp, to the memory of Mary Queen of Scots; and it is therein related, on the authority of "an ancient MS.," shown to the author by "a Flemish gentleman of consequence and learning," that two of Mary's attendant ladies, named Barbara Mowbray and Elizabeth Curle, buried the head of their unfortunate mistress there, having been permitted, on leaving England after her execution, to carry her head with them.

Can any of your readers inform me whether this monument still exists, and whether anything is known of a portrait of Mary said to have been placed by these ladies near the monument? Also, whether there is any truth whatever in the above strange story.

C. E. D.

### Queried.

#### THE BOOK OF JASHER.

The inclosed cutting is from the *New Monthly Magazine* for March 1829. What has become of the translation of the "Book of Jasher" named therein, and was it ever published as promised?

"*Curious Literary Discovery.*"—The following is a singular discovery, said to be a translation from the original Hebrew manuscript of the Book of Jasher, referred to as a work of credit and reputation in Holy Scripture, first in Joshua x. 13. and again in 2 Sam. i. 18. This book was kept as a memorial of the great events which had happened from the beginning of time, especially to the family and descendants of Abraham, by the Kings of Judah. After the Babylonish captivity, it fell into the possession of the Persian Kings, and was preserved with great care in the city of Gazna: from whence a translation was procured by the great Aleuin, who flourished in the eighth century, at the cost of several bars of gold, presented to those who had the custody of it. He brought this translation to his own country, having employed, with his companions, seven years in pilgrimage; three of which were spent in Gazna, in order to his obtaining this important and

interesting work. After his return to England, he was made Abbot of Canterbury; and having lived in the highest honour, died in the year 804, leaving this, with other manuscripts, to his friend, a clergyman in Yorkshire. It appears to have been preserved with religious care for many centuries, until, about one hundred years since, it fell into the hands of a gentleman, who certifies that on its cover was the following testimony of our great reformer Wickliffe:—"I have read the Book of Jasher twice over, and I much approve of it as a piece of great antiquity and curiosity; but I cannot assent that it should be made a part of the Canon of Scripture."—(Signed, Wickliffe.) This gentleman, who conceals his name, communicated it to a Noble Lord, who appears to have been high in office, when a rumour prevailed of a new translation of the Bible. His Lordship's opinion of it was that it should be published, as a work of great sincerity, plainness, and truth; and further, his Lordship added, 'it is my opinion the Book of Jasher ought to have been printed in the Holy Bible before the Book of Joshua.' From that period this invaluable work has lain concealed, until, by an accident, it fell into the hands of the present possessor, who purposes to publish it in a way worthy its excellence for truth, antiquity, and evident originality. — *Daily Paper.*"

L. L. L.

[Two editions of this work have been published: the first appeared in 1751, and the other in 1829, both in 4to. The title-page of the latter edition informs us that it was "translated into English from the Hebrew, by Flaccus Albinus Aleuinus of Britain, Abbot of Canterbury, who went a pilgrimage into the Holy Land and Persia, where he discovered this volume, in the city of Gazna." But it appears that this Aleuin of Britain was no other than Jacob Ilive; and, according to Rowe More's, the whole of it is a palpable forgery. He states, that "the account given of the translation is full of glaring absurdities. Mr. Ilive, in the night-time, had constantly an Hebrew Bible before him, and cases in his closet. He produced the *Book of Jasher*; and it was composed in private, and the same worked off in the night-time in a private press-room." — Rowe More's *Diss. on Founders*, p. 64. See also Nichols' *Literary Anecdotes*, vol. i. p. 309.]

### Minor Queried.

*Old China.*—It was gratifying to see some inquiries respecting Dutch china, which it is to be hoped will lead to a further pursuit of such subjects. Some connoisseur would confer a benefit upon the community if he would be kind enough to give a concise description of the various styles and to point out the distinguishing marks of old china generally, by which its beauties might be appreciated and its value estimated: there is great difficulty in acquiring such information. C. T.

*Pagoda, Joss House, Fetich.*—No such word as *Pagoda* is known in the native languages: *De-wal*, according to Mr. Forbes (*Orient. Mem.* vol. i.



p. 25.), is the proper name. I have read somewhere or another that *Pagoda* is a name invented by the Portuguese from the Persian "Pentgheda," meaning a *temple of idols*. *Joss*, applied to the Chinese temples, seems to be the Spanish *Dios* (Deus), as *diurnal* becomes *journal*.

"The Fetiche of the African (says Mr. Milman) is the Manitou of the American Indian. The word *Fetiche* was first, I believe, brought into general use in the curious volume of the President de Brosses' *Du Culte des Dieux Fétiches*. The word was formed by the traders to Africa from the Portuguese *Fetisso*, chose fée, enchantée, divinée, ou rendant des Oracles." De B. p. 18. — *History of Christianity* (3 vols. 1840), vol. i. p. 11.

Query, Is this word the same as a common word in Ireland (upon which Banim founded a tale), cyeleped *fetch*, which answers to the Scotch *wraith*?

EIRIONNACH.

"And Eva stood and wept alone."—A good many years ago I deciphered on the marbled paper cover of one of my school-books the lines of which the following are what I yet retain in memory:

"And Eva stood, and wept alone,  
Awhile she paused, then woke a strain  
Of intermingled joy and pain.

Yes, O my mother! thou art fled.  
And who on this lone heart will shed  
The healing dew of sympathy,  
That stills the bosom's deepest sigh?  
Yes! thou art fled, but if 'tis given  
To spirits in the courts of heaven  
To watch o'er those they love (for this  
Must heighten even angels' bliss),  
If blessing so refined and pure  
Our mortal frailty can endure,  
Oh! may my mother's spirit mild  
Watch over and protect her child."

I have never since, through a tolerably extensive course of reading, met with the poem to which these lines belong, and have inquired of others, without more success. Can any of your correspondents inform me of the name of the poem, and of its author?

S. S. WARDEN.

*Hearne's Confirmation.*—*Baxter's Heavy Shove.*—*Old Ballad.*—In *Narratives of Sorcery and Magic*, by Thomas Wright, Esq. (1851), vol. ii. p. 163., mention is made of a work by the associate of the notorious Hopkins, the "Witch-finder General," one John Hearne, entitled, *A Confirmation and Discovery of Witchcraft* (1648). I should esteem it a great favour if any of the numerous readers of your valuable journal can inform me where a copy of Hearne's work is to be found, as it appears to be wanting in the British Museum, and several other of the public libraries. I already happen to possess a copy of Matthew Hopkins's *Discovery of Witches*, 4to. (1647), an extraordinary little work,

which Sir Walter Scott acknowledges he was acquainted with but by name.

There is a tract, too, by the celebrated author of the *Saints' Rest*, which I never yet could put eyes on, though I have for some years "collected" rather largely; I allude to Baxter's *Heavy Shove*, mentioned at page 99. of Lackington's "Life," and in one or two other works; but among a very large collection of old editions of Baxter's works possessed by me, it is not to be discovered. If any of your correspondents can enlighten me upon the subject I shall be much gratified.

Though I have collected rather extensively among the ballad lore of this country, I am sorry to say I never could find out from what particular ballad the annexed stanza is derived. It is to be found, as an epigraph, in *Poetical Memoirs*, by the late James Bird, 8vo. (1823):

"Brunette and fayre, my heart did share,  
As last a wyfe I tooke:  
Then all the wayes of my young dayes,  
I noted in a booke!"

Old English Ballad.

CHARLES CLARK.

Great Totham Hall, Essex.

*Gunpowder Mills.*—When and where were the first gunpowder mills erected in this country? This Query was made in the *Gentleman's Magazine* for October, 1791, and does not appear to have been answered. I think I have waited long enough for a reply, and almost fear the Query must have been forgotten. W.

*Macfarlane of that Ilk.*—Who is the present heir-male of this family? The latest account of it that I have been able to discover is contained in Douglas's *Baronage of Scotland* (1798). E. N.

*Armorial Bearings.*—In the *Court Manual of Dignity and Precedence* it is stated, that in the year 1798, when the subject of armorial bearings was before Parliament, 9458 families in England, and 4000 in Scotland, were *proved* entitled to arms. Are any of the relative parliamentary papers still in existence, and where are they to be found? I have been unable to discover them in Hansard. E. N.

*Scologlandis and Scologi.*—In the *Collections of the Shires of Aberdeen and Banff*, published by the Spalding Club, and under the heading "Ellon," p. 310., there is given an

"Inquisicio facta super terris Ecclesie de Ellon.  
A. D. 1387,"

in which occur several times the two words *Scologlandis* and *Scologi*. Neither of these words are found in Ducange; the nearest approach to either being *Scolanda*, which is considered to be equivalent to *Scrutanda*, namely, lands the revenue of which is to be applied to the providing of church

vestments. I should be much obliged by any of your correspondents favouring me with their opinion as to the meaning of *Scologlandis* and *Scologi*, which are used in the "Inquisicio" as follows :

" . . . . Qui jurati deposuerunt quod terre Ecclesiastice de Ellon que dicuntur le *Scologlandis* . . . .

" . . . . Item quod heres ejuslibet *Scologi* defuncti intrare consuevit hereditatem suam."

G. J. R. G.

*Ednowain ap Bradwen.*—Can any of the readers of "N. & Q." give me information respecting this person, or the family descended from him, which is supposed to have lived in North Wales during the reign of Henry VII. ? His armorial badge is figured in p. 250. of Enderbie's *Cambria Triumphans*, and is described as *Gules, three snakes braced, Arg.* There is an ancient font in our church, which, when restored to it in the year 1841, after having been put to vile uses for many years, did bear this badge, *but it does not bear it now.* The gentleman who undertook the direction of the repair of the sculpture on the font, not having been inspired by the Professor of History at Oxford with a due reverence for antiquities, ordered Samuel Davies, a stone-mason (who is still living in this town), to make the three snakes as much like one dragon as he could. This he attempted to do by chiselling away the head of one snake, inlaying in its place the head of a dragon; and making the other heads and tails into legs with claws. The result of these operations has been a dragon of a *very* singular appearance. There is a portcullis with chains sculptured on one of the eight sides of the font; and it has been conjectured that the motive to the conversion of the *three snakes, braced*, into a dragon, was to make it appear probable that the font had been presented to the church by Henry VII. AP JOHN. Wrexham.

*Mummy Wheat.*—As you have afforded space for a Query on "Wild Oats," you will not, I hope, deny me a corner for one on Mummy Wheat.

In the year 1840, a letter appeared in *The Times*, signed "Martin Farquhar Tupper," which detailed minutely the sowing, growing, and gathering of some mummy wheat. Mr. Tupper, it seems, had received the grains of wheat from Mr. Pettigrew, who had them from Sir Gardner Wilkinson, by whom they were found on opening an ancient tomb in the Thebaid. Mr. Tupper took great pains to secure the identity of the seed, and had no doubt that he had gathered the product of a grain preserved since the time of the Pharaohs. The long vitality of seeds has been a popular belief; I was therefore surprised to find that that interesting fact is now pronounced to be no fact at all. It appears, in *The Year-Book of Facts for 1852*, that Prof. Henslowe stated to the British Association, that "the instances of plants growing

from seeds found in mummies were all erroneous." Can any one tell me how this has been proved ?

H. W. G.

Elgin.

*The Trusty Servant at Winchester.*—The singular emblematic picture of a "Trusty Servant," in the vestibule of the kitchen of Winchester College, is too well known to require a description. I remember once hearing a gentleman refer to some author as giving a description of a similar figure, and speaking of such representations as of great antiquity. Unfortunately I took no note of it at the time, and I now hope to recover the reference by a query; and shall feel obliged to any of your correspondents who may be able to furnish me with an answer: "Who was the author referred to?"

M. Y. R. W.

*Anecdote.*—Can you tell me the names of the clergyman and noble lord referred to in the following anecdote ?

"A noble lord distinguished for a total neglect of religion, and who, boasting the superior excellence of some water-works which he had invented and constructed, added, that after having been so useful to mankind, he expected to be *very comfortable* in the next world, notwithstanding his ridicule and disbelief of religion. 'Ah,' replied the clergyman, 'if you mean to be *comfortable* there, you must take your *water-works* along with you.'"—Daniel's *Sports*, Supplement, p. 305.

H. N. E.

*St. Augustine.*—What is the best edition of his *Confessions*. Dupin mentions his six Treatises on Man. Do these exist, and do they appear in any edition of St. Augustine's works ?

E. A. H. L.

*Ghost—Evidence of one not received.*—In Ackerman's *Repository*, Nov. 1820, is a short account of a remarkable instance of a person being tried on the pretended evidence of a ghost. A farmer on his return from the market at Southam, co. Warwick, was murdered. The next morning a man called upon the farmer's wife, and related how on the previous night, as he lay in bed, quite awake, her husband's ghost had appeared to him, and after showing him several stabs on his body, had told him that he was murdered by a certain person, and his corpse thrown into a certain marl-pit. A search was instituted, the body found in the pit, and the wounds on the body of the deceased were exactly in the parts described by the pretended dreamer; the person who was mentioned was committed for trial on violent suspicion of murder, and the trial came on at Warwick before Lord Chief Justice Raymond. The jury would have convicted the prisoner as rashly as the magistrate had committed him, but for the interposition of the judge, who told them that he did not put any credit in the pretended ghost story, since the prisoner was a man of unblemished reputation, and

no ill feeling had ever existed between himself and the deceased. He said that he knew of no law which admitted of the evidence of a ghost; and if any did, the ghost had not appeared. The crier was then ordered to summon the ghost, which he did three times, and the judge then acquitted the prisoner, and caused the accuser to be detained, which was accordingly done, and his house searched, when such strong proofs of guilt were discovered, that the man confessed the crime, and was executed for murder at the following assizes.

Could any of your readers inform me when this remarkable trial took place, and where I could meet with a more detailed account?

SOUTHAMPTON.

*Roman and Saxon Cambridge.*—Dr. W. Warren, formerly Vice-Master of Trinity Hall, Cambridge, wrote some papers to prove that the situation of the Grantchester of Bede was at the Castle end of Cambridge, not at Granchester, and “demonstrated the thing as amply as a matter of that sort is capable of.” Brydges states (*Restituta*, iv. 388.) that his brother, Dr. R. Warren, intended to publish this tract, which came into his hands after the death of the vice-master, which happened in, or shortly after, the year 1735. He left some MSS. to the college, but this is not amongst them; and Dr. R. Warren did not, as far as I can learn, ever carry his intention of publishing it into execution. What I want to learn is, where this tract now is, if it still exists; or, if it has been printed, where a printed copy is to be found. C. C. B.

*Queries on the Mistletoe* (Vol. iv., p. 110.).—Will your correspondent who some Numbers back stated, in a communication on the mistletoe, that it was *not uncommon upon the oak in Somersetshire*, kindly give *two or three localities* on his own knowledge? I fear some mistake has arisen, for, as far as my experience goes, an arch-Druid might hunt long enough in the present day for the “heaven-descended plant” among a *grove of oaks*, ere he fortuitously alighted upon it. Some years ago a friend assured me that he was credibly informed by a timber merchant often in the Sussex forests, that *mistletoe* was not uncommon upon oaks there; but on a personal inspection it turned out that *ivy*, not *mistletoe*, was intended. I suspect a similar mistake in Somersetshire, unless two or three certain localities can be named as seen by a competent observer.

I should also like to know from your Carolinian correspondent H. H. B., whether the mistletoe he mentions is our genuine “wintry mistletoe”—the *Viscum album* of Linnæus, or *another species*. The “varieties of the oak” he speaks of as having mistletoe upon them, are, I presume, all *American species*, and not the European *Quercus robur*.

A. F.

Worcester.

*Portrait of Mesmer.*—I should be glad if you, or any of your readers in England or in France, could inform me whether there is anywhere to be found a portrait—drawing, painting, or engraving—of *Mesmer*? SIGMA.

#### Minor Queries Answered.

*Saint Richard* (Vol. iv., p. 475.).—On what authority do the particulars recorded of this personage in the *Lives of the Saints* rest? I cannot help considering his very existence as rather apocryphal, for these reasons:—1. Bede, who must have been his cotemporary, and whose *Ecclesiastical History* was written several years after the date assigned for Richard's death, never mentions his name. 2. When did his alleged renunciation of the throne occur, and what historian of the period mentions it? At the time of his death, and for thirty-five years before, the kingdom of Wessex was under the sway of Ina, one of the greatest and best of the West Saxon kings. 3. His name is not a Saxon one, and I believe it is not to be found in English history till after the Norman Conquest. S. S. WARDEN.

[The *Britannia Sancta*, 4to. 1745, contains the following notice of St. Richard compiled from the collections of the Bollandists:—“St. Richard, whose name occurs on Feb. 7 in the Roman Martyrology, is styled there, as well as in divers other monuments, *King of the English*, though in the catalogues of our Saxon kings there is no one found of that name; the reason of which is, because the catalogues of the kings, during the Heptarchy, are very imperfect, as might be proved, if it were necessary, by several instances of kings whose names are there omitted. As for St. Richard, it is thought he was one of those princes who, as we learn from St. Bede, lib. iv. ch. 12., ruled the West Saxons after the year 673, till they were forced to give way to King Ceadwall; which is the more probable, because he flourished about that time, and was of the province of the West Saxons, as appears from his being a kinsman to St. Winifred, or Boniface, born and brought up in those parts (at Crediton in Devonshire), and from his son Willibald's being brought up in a monastery of the same province, and from his own setting out upon his pilgrimage from Hamble Haven, which belonged to the West Saxons.” Some account of St. Richard and his tomb at Luca will be found in the *Gentleman's Magazine*, vol. lxxix., pt. i. p. 14.]

“*Coming Events cast their Shadows before.*”—Where does this couplet occur?

“’Tis the sunset of life gives me mystical lore,  
And coming events cast their shadows before.”

E. G.

[This couplet is from Campbell's “Lochiel's Warning.”]

*St. Christopher.*—Fosbroke says, “the Greek Christians represented this saint with a dog's head,

like Anubis, to show that he was of the country of the Cynocephale; and in confirmation of this assertion he quotes "*Winckelm. Stosch. cl. i. n. 103.*" I have never heard either of this fact, or of the authority from which Fosbroke derived it. Can any of your readers give me any information about either?

E. A. H. L.

[The following is the passage quoted by Mr. Fosbroke, from Winckelmann's *Description des Pierres Gravées du feu Baron de Stosch.* 4to. Florence, 1760, p. 25. :—

"*Juspe rouge.* Anubis en pied. Je vais remarquer fei en passant que les Chrétiens Grecs du moyen âge ont figuré S. Christophle avec tête de Chien, comme Anubis, pour signifier que ce Saint étoit du pays des Cynocephales. (Pin. Commentar. Vit. S. Christoph., § 6. in Act. SS. Ant. Ful., vol. vi. p. 427.) Tel le voit-on sur un ancien Ménologe peint sur bois, dans la Bibliothèque du Vatican; cette rare pièce y est entrée avec la bibliothèque du Marq. Capponi."

*Cuddy, the Ass.*—Your correspondents have alluded to the words *Donkey* and *Mohe* not appearing in any of our dictionaries. There is another word for the same animal in general use in Northumberland and the neighbouring counties, *Cuddy*, which likewise does not appear in the dictionaries I have looked at,—Johnson's amongst the number. Can any of your correspondents give the origin of this word?

J. S. A.

Old Broad Street.

[This word is most probably of Oriental origin, and may have been imported by the gypsies, the ass being their favourite quadruped. Persian *gudda* signifies an ass; and *ghudda* has the same signification in Hindostanee. — Jamieson's *Scottish Dictionary.*]

*Toady.*—Will any of your readers be kind enough to explain the origin of this word, which is constantly used in conversation when speaking of a sycophant?

F. M.

[*Toady*, or *Toad-eater*, a vulgar name for a fawning, obsequious sycophant, was first given to a gluttonous parasite, famous for his indiscriminate enjoyment and praise of all viands whatever set before him. To test his powers of stomach and complaisance, one of his patrons had a toad cooked and set before him, which he both ate and praised in his usual way. — Ogilvie's *Imperial Dictionary.*]

*Mother Shipton.*—We have all heard of Mother Shipton and her prophecies. Was she a real character? If so, where did she live, and at what period? Were her prophecies ever published? If so, I should like an account of them? JACOBUS.

[Our correspondent is referred to the following works relating to this renowned personage:—1. *The Prophecies of Mother Shipton in the Reign of King Henry VIII., foretelling the Death of Cardinal Wolsey, the Lord Percy, and others; as also what should happen in ensuing Times*: London, 1641, 4to. 2. *Two Strange Prophecies, predicting Wonderful Events to betide this Year of Danger in this Climate, where some have already*

*come to passe*, by Mother Shipton: London, 1642, 4to. (About 1642 several other tracts were published with the name of Shipton.) 3. *The Life and Death of Mother Shipton*: London, 1677, 4to. 4. *Mother Shipton's Life and Curious Prophecies*: London, 1797, 8vo. 5. *The History of Mother Shipton*: Newcastle, 4to. Nos. 1. and 4. are in the British Museum.]

### Replies.

RALPH WINTERTON.

(Vol. v., p. 346.)

— There appears to be a slight error in the Editor's reply to E.D.'s Query respecting Ralph Winterton's translation of Gerard's *Meditations and Prayers*. I have an earlier edition than that of 1631. It is dated 1627\*, printed at Cambridge by Thomas and John Bucke, and possesses no less than four dedications, which throw some little, and rather curious light on his history. The first, "To the Right Worsh. my most worthy Friend and Benefactour, Mr. John Bowle, Doctor of Divinitie, and Deane of Salisbury," in which he mentions "the fatherly care" he had experienced from that divine, "when he was at Kensington, in the house of that most vertuous and literate Lady, the Lady Coppen." "By your indeficient liberalitie," he says, "all defects were supplied, all difficulties remooved, horses provided, a man appointed, and, to conclude, by the grace of God, after many a troublesome and wearysome step, to my rest I returned." The second Dedication is, "To the Right Worshipp. vertuous and learned Lady, the Lady Coppen, M<sup>rs</sup> R. Coppen, M<sup>rs</sup> T. Coppen, her Sonnes; M<sup>rs</sup> Elizabeth Coppen, her Daughter-in-Law, &c., Internall, Externall, Eternall Happiness." In this he records, that "scarce had he entered her doores at Kensington, but he was saluted and made welcome by a gentlewoman well deserving at his hands, whose name must not be concealed, M<sup>rs</sup> Francis Thorowgood, who hasted to carrie news to your Ladyship. *Dizirat et dicto citius.* Hereupon your Ladyship," he adds, "was pleased, out of hand, leaving all other business, not to send to mee, but to descend yourself to mee; not so much by the degrees of staires, as by a naturall inclination to show your hospitality," &c.; and speaks of her as understanding "the scholler's Languages as well as they that do profess them;" and as being "highly honoured by Queene Elizabeth." The third Dedication is "To the Right Worshipp. my most munificent Friend, Sir John Hanburie, of Kelmash, in Northamptonshire." The fourth, "To the Worsh. my very worthy Friends, M<sup>r</sup> William Bonham (of Paternoster Rowe, in London), and M<sup>rs</sup> Anne Bonham, his Wife, M<sup>r</sup> Na-

[\* The edition of 1627 was unknown to Watt, and is not to be found in the libraries of the British Museum or the Bodleian. — Ed.]

thaniell Henshawe, of Valence, in Essex; M<sup>r</sup> Benjamin Henshawe, of Cheapside, in London; and M<sup>r</sup> Thomas Henshawe, of Saffron Walden, in Essex." The *third* Dedication is dated from *Lutterworth*, in *Leicestershire*, May 10: the others from *King's Coll.*, June 12, 1627. C. W. B.

*MS. Account of Fellows of King's, anno 1616.*

"Ralph Winterton of Lutterworth, Leicester, Bro. of Fran., who was Gent. of the Pr. Chamber to Hen. Maria, and served under D. of Hamilton in Germ., and was killed at Custrin, on the Borders of Silesia. See History of that Expedition.

"M. D., Prof. Regi Med., Sept. 13, 1636, at which time all the Reg. Prof. were of K. C.

"He was a great Physician & Scholar, inasmuch that he was a Candidate to succeed Downes as Greek Prof. He translated Gerhard's *Sum of Xian Doctri.*, 1640, of which see Dedication. On his Bro. departing for Germany, he translated *Drescelius on Eternity*, and on another occasion returned to Gerhard. This was probably on some difficulty which was started to his Degree of M. D. by Provost Collins. He is said at one time to have suffered so, as for a time to have lost his senses. His Books are prefaced by commendatory Verses from K. C. men, viz. D. Williamson, 1627; R. Newman, H. Whiston, and Thomas Page, 1627; Wym Carew, 1622; Tho. Bonham, 1621; Edm. Sheafe, 1613; R. Williams, 1623; T. Yonge, 1624.

"He published *Dionysius de Situ Orbis*, with a Dedication to Sir H. Wotton, and Hippocrates' *Aphorisms* in Gr. Verse, 1633. Qu\*, if the Lat. Verses not written by Fryer, an eminent Physician at Camb. Qu\*, the *Poeta Minores*."

See, too, a short account in Harwood's *Alumni Etonensis*, p. 218. J. H. L.

#### MEANING AND ORIGIN OF "ERA."

(Vol. iv., pp. 383. 454.; Vol. v., p. 106.)

Your correspondents do not seem to be aware that this *questio vexata* has given rise to a volume in folio! In 1744 Don Gregorio Mayans y Siscar published, at the expense of the Academy of Valencia, a volume containing nearly 400 pages under the following title: *Obras Chronologicas de Don Gaspar Ibañez, &c., Marquis de Mondejar, &c. &c.*, which is principally occupied by a discourse entitled, "Origen de LA ERA ESPAÑOLA i su Diferencia con los años de Christo." \* Prefixed to this is a very able and learned Preface, by the editor, of nearly 100 pages; and one would have thought that between these distinguished scholars the subject in dispute would be set at rest.

Unfortunately, however, Spanish scholars and antiquaries have too much neglected the Gothic element in their language, and they have consequently missed the only source from whence, as it appears to me, the true origin of *Era* could be de-

\* A re-impression of the Valencia edition was made at Madrid in the year 1795.

veloped. The Marquis de Mondejar indeed seems to have had a suspicion of the true source; for he has a chapter thus entitled: "Si puede ser *Gothica* la voz ERA i aver introducido los Godos su computo en España?" in which he thus expresses his incapacity to answer his own question:

"I assi contentandonos con aver expressado nuestra imaginacion con el mismo recelo que la discurrimos, prohibendonos la ignorancia de la lengua *Gothica antigua*, el que podamos justificar si pudo aver procedido de ella la voz ERA propia del computo de que hablamos."

As long since as 1664 that eminent northern philologist Thomas Marshall, in his notes on the Gothic Gospels, had thus expressed himself, confirming, if not anticipating, Spelman:

"*ÆR* proprie significat annum, sicque usurpatur in omnibus linguis Gothicæ cognatis; suâ scilicet cuique Dialecto asservatâ. Videant Hispani, nunquid eorum *ERA* vel *ERA*, quod *Ætatem* et *tempus* dicitur interdum significare, debeat originationem suam Gothico *ÆR*, atque num forsan hinc quoque aliquid lucis affulserit indagantibus originem vexatissimi illius *Æra*, quatenus significat Epocham Chronologicam."

In the *Glossary* the further development of the origin of the word is ingenious, but not satisfactory:

"Prisca interim Gothorum atque Anglo-Saxonum orthographiâ inducor ut credam *ÆR* vel *geap* esse à *γρῶν* Gyrare, in orbem circumvolvere, juxta illud poetæ principis, *Georg.* II. 402.:

'Atque in se sua per vestigia volvitur annus.'

Unde et Annum idem poetâ, *Æneid.* I. 273., Orbem dixit:

'Triginta magnos volvendis mensibus orbes Imperio explebit,'

ubi Servius: Annum dictus quasi Anus, id est Anulus; quod in se redeat, &c."

That the Roman word *Æra* signified *number* in earlier times, we learn from Nonius Marcellus:

"*Æra* numeri nota, Lucilius lib. xxviii. Hoc est ratio perversa, *æra* summa, et subducta improbe."

Those who desire further confirmation will find it in that extraordinary storehouse of erudition, the *Exercitationes Pliniana* of Salmasius, p. 483., ed. 1689.

It is equally certain that, soon after the establishment of the Gothic domination in Spain, it was applied in its present signification; but that it also signified *time* or *period* will be evident from the following passage of the *Coronica General*, Zamora, 1541. fol. ccc.xxvj. Speaking of the numbers of the extraordinary armament assembled by Don Alonzo, preparatory to the battle of Las Navas:

"E para todo esto complir avia menester el rey Don Alfonso de cada dia doze mil mavedis de *aquella ERA*, que era buena moneda."

That is to say, money of *that time*.

From our imperfect acquaintance with the early history of the Goths, it is not easy to decide upon the reasons why they adopted their mode of reckoning from thirty-eight years before the Christian epoch; but if we accept the signification which we know it was not unusual to affix to the word *Era*, namely, that of *year*, *time*, or *period*, the solution is easy as to its origin. It was only the engrafting of their own vernacular word into the barbarous Latin of the time, from whence also it was adopted into the Romance, Castilian, or Spanish.

It may also be observed that Liutprand uses the word in this sense: in speaking of the Mosque of San Sophia at Constantinople, and how the course of the reign of its rulers was noted there, so as to be manifest to all, he concludes:

"Sic *ERAM* qui non viderunt intelligunt."

So Dudo, *De Actis Normannorum*, lib. v. p. 111.:

"Transacta denique duarum *Herarum* intercapedine, mirabilibusque incrementis augmentata profusus Ricardo Infante, cœpit Dux Willelmus de Regni com-modo salubriter tractare."

It is also remarkable that we find it in use only in those places under the domination of the Goths, as in the southern provinces of France,—the Council of Arles, for instance.—*V. Mansi Collect. Concil.*, t. xiv. col. 57.

The earliest inscription in which it has been found was at Lebrija, in the kingdom of Seville, and the date corresponds with that of the year 465 from the birth of Christ. It runs thus:

ALEXANDRA . CLARISSIMA . FEMINA  
VIXIT . ANNOS . PLVS . MINVS . XXV  
RECESSIT . IN . PACE . X . KAL . IANVAR  
ERA . DIII . PROBVS . FILIVS . VIXIT  
ANNOS . DVOS . MENSEM . VNUM.

It is possible there may be some error even here, for no other inscription yet recorded is so early by eighty years.

Had it been in use at an earlier period, the Spaniard, Paulus Orosius, whose *History* ends with A.D. 417, would doubtless have used it; whereas we find that he makes use of the *Anno Mundi*, of the Olympiads, and of the *A. U. C.* of the Romans.

All circumstances, therefore, considered, we may safely conclude that in the Spanish *Era* we have nothing more than the adoption of the *jera* of Ulfilas, by whom it is used for *eros* and *xpōvos*. The Gothic word being written with the consonant *j* (*ġ*) will account for the form in which, to mark the aspiration, *Era* is often found with the initial *H*. Whoever may desire to trace the etymology further will do well to consult Dieffenbach's very valuable *Vergleichendes Wörterbuch der Gothischen Sprache*. S. W. SINGER.

LADY ARABELLA STUART.

(Vol. i., pp. 10. 274.)

It may be interesting to some of the readers of "N. & Q." to peruse the following observations

made by the Venetian ambassador resident in England in 1606, respecting that "child of woe" the Lady Arabella Stuart, whose romantic history forms one of the most pleasing of D'Israeli's *Curiosities of Literature*. The extract I send you is taken from a little French work, which professes to be a translation from the manuscript "Italian Relation of England" by Marc-Antonio Correr, the Venetian ambassador, and was printed at Montbéliard in 1668. The Lady Arabella is here spoken of as *Madame Isabelle*.

"La personne la plus proche de sang de sa Majesté après ses enfans, est Madame Isabelle, laquelle descend, ainsi que le Roy, de Marguerite fille de Henry VII., estant née d'un frère naturel du père de S. M., par où elle luy est Cousine. Elle est âgée de 28 ans; elle n'est pas bien belle, mais en recompense elle est ornée de mille belles vertus, car outre qu'elle est noble et dans ses actions et dans ses mœurs, elle possède plusieurs Langues en perfection, sçavoir le Latin, l'Italien, le François, et l'Espagnol; elle entend le Grec et l'Hebreu, et estudie sans cesse. Elle n'est pas beaucoup riche, car la Reyne defunte prenant jalousie de tout le monde, et principalement de ceux qui avoient quelque pretention à la couronne, luy osta sous divers pretextes, la plus grand part de ses revenus; c'est pourquoy la pauvre Dame ne peut pas vivre dans la splendeur, et n'a pas le moyen de faire du bien à ceux qui la servent, comme elle voudroit. Le Roy témoigne avoir de l'affection et de l'estime pour elle, le laissant vivre en cour, ce que la Reyne defunte ne luy voulut jamais permettre. Le Roy luy avoit promis de luy rendre ses biens et de luy donner un mary; elle est neantmoins encore privée et de l'un et de l'autre."—*Relation d'Angleterre*, p. 82.

*Her Flight*.—Phineas Pette, the shipwright at Chatham, received orders to assist in the capture of the unfortunate lady; and it would appear, from his manuscript Diary (*Harl. MS.* 6279.), that he did his best to execute them. His statement is as follows:—

"The 4th of June (1611), being Tuesday, being prepared to have gone to London the next day, about midnight one of the King's messengers was sent down to me from the Lord Treasurer to man the light horsemen [Query, what kind of boats were these?] with 20 musqueteers, and to run out as low as the Noor Head to search all shippes, barks, and other vessells for the Lady Arabella that had then made a scape, and was bound over for France; which service I performed accordingly, and searched Queenborough, and other vessells I could meet withall; then went over to Lee, in Essex, and searched the Towne; and when we could hear no news of her went to Gravesend, and thence took post-horse to Greenwich, where his Majesty then lay, and delivered the account of my journey to the Lord Treasurer by his Majesty's command, and soe was dismissed, and went that night to Ratcliffe," &c.

The messenger above alluded to, whose name was John Price, received 6*l.* for his pains in making "haste, post-haste," to Gravesend, Rochester, and Queenborough. (See Devon's *Pell Records*.)

*And Capture.*—This honour—or misfortune, rather, as it proved to be—was reserved for Admiral Sir William Monson, who, in his *Naval Memoirs*, p. 210., makes this self-satisfied remark:

"Sir W. Monson had orders to pursue her, which he did with that celerity, that she was taken within four miles of Calais, shipped in a French bark of that town, whither she was bound."

A. GRAYAN.

#### NEWTON, CICERO, AND GRAVITATION.

(Vol. v., p. 344.)

"When shall we three meet again?" Let no one smile at your correspondent's question, for the common mode of stating Newton's claim makes it natural enough to ask whether the ancients were aware that bodies fall to the earth, and to produce proof that they had such knowledge. But Cicero had more: he not only knew the fall of bodies, but he had a *medius locus mundi*, or *centrum mundi*, as it was afterwards called, to which bodies must fall. This was his law of gravitation, and that of his time. Without describing the successive stages of the existence of this centre, it may be enough here to state, that a part of Newton's world-wide renown arises from his having cashiered this immovable point from the solar system, and sent it on its travels in search of the real centre of gravity of the whole universe. Newton substituted, for the old law of gravitation towards a centre, his law of *universal gravitation*, namely, that *every* particle gravitates towards every other. There had been some idea of such a law in the minds of speculative men: it was Newton who showed that one particular law, namely, that of the inverse square of the distance, would entail upon a system, all whose particles are subject to it, those very motions which are observed in our system. Cicero would have been startled to know that, when a body falls towards the earth, the earth rises towards it, *medius locus* and all: not quite so fast, it is true, nor so far. But it must not be supposed that we could move our earth any distance in course of time by continually dropping heavy weights upon it; for the truth is, that when the weight is raised the earth is a little lowered, or at least made to move the other way. Archimedes said that, with a place to stand on, he could move the earth; not aware that he was doing it at the time he spoke, by the motion of his arm.

M.

May I ask your correspondent S. E. B. where he has discovered that the *world-wide reputation* of Newton was founded upon a notion of his being the first person who pointed out that bodies are attracted, or seem to be attracted, towards the centre of the earth? and, on the other hand, what traces there are in Cicero of the *real* "law of gravity,"

which Newton *did* discover, and with such immense labour demonstrate and illustrate, namely, that attraction (that is, not to the centre of the earth or world in particular, but between every particle of matter and the rest) varies inversely as the square of the distance?

To come to a minor question; your correspondent reads the passage *qua delata gravitate*—so I should read, decidedly. The whole sentence, which is a long one, is a series of questions (which, by-the-bye, is an additional reason against quoting it as an assertion).

"Inde est indagatio nata . . . unde essent omnia orta . . . quæque ejusque generis . . . origo quæ vita, . . . quæque ex alio in aliud vicissitudo . . . unde terra, et quibus librata ponderibus, quibus cavernis maria sustineantur; qua omnia, delata gravitate, medium mundi locum semper expetant."

It is in *qua* in Ernesti, unnoticed. *In* was inserted by those who thought that *qua* agreed with *terra*; which, if otherwise probable, is negated by the use of the word *mundi* in the clause. C. B.

Sir Isaac Newton's discovery was the law of *universal gravitation*, viz. that the solar system is kept together by the gravity of the heavenly bodies towards the sun. This was founded on *terrestrial gravitation*, of which the falling apple put him in mind, applied first to the moon, and then *universally* to the universe. (See *Penny Cyclopædia*, art. "Gravitation;" Biot, "Life of Newton," in the *Biographie Universelle*; or the translation of it in the "Life of Newton" in the *Library of Useful Knowledge*, p. 5.) This is very different from Cicero's words; in which\* (*sc.* the earth) all things borne downwards by their weight ever seek to reach the middle point of the universe, which is also the lowest point in the earth (*qui est idem infimus in rotundo*). Ed. S. JACKSON.

Saffron Walden.

#### DEFERRED EXECUTIONS.

(Vol. iv., pp. 191. 243.)

Although your correspondent E. S. attempts to throw discredit on M. W. B.'s narration of a deferred execution at Winchester, and carps at the mention of a "warrant," as if that militated against the fact; yet doubtless, in times when carelessness among official personages was not uncommon, many deferred executions may have taken place.

It must be evident, that in the case of a convict *respected during pleasure*, that an order must at last be formally made for such person's execution or commutation of punishment; during which interval the prisoner would remain in custody of the gaoler. This in effect would be tantamount to a

\* Moser's text has *in qua*, &c. *terra*.

warrant, and of course communicated to the unfortunate delinquent.

A case somewhat similar to the Winchester one was told me by an old and respectable inhabitant of Worcester, who was himself cognisant of the circumstance, and had frequently seen the convict. It occurred in the gaolership of the father of the present governor of the city gaol. A boy of only thirteen or fourteen had been convicted of some capital offence, but on account of his youth was respited indefinitely. He remained in the gaol, was found to be a docile lad, and much liberty was accorded to him; the authorities expecting that he would receive a pardon. Time flew on, many months—I think my informant said nearly two years elapsed, and his case seemed forgotten. If he was not actually sent on errands out of the gaol, so loose was his captivity, that he might easily have slipped away at any time, and been scarcely missed. In fact, he had the full run of the prison, and was a great favourite with the debtors, whose sports and amusements he joined in, for discipline was very lax in those days. He was playing at ball one day in the yard with some debtors, full of life and glee, when suddenly, to the utter astonishment of the gaoler, and the awe of his associates, there came an order from London for his execution. Why he had remained so long forgotten, or why such extreme severity fell on him so unexpectedly at last, none could tell; but his case was considered a very hard one, and was commiserated by the whole city. My informant saw the poor boy conducted to execution. The old citizen who gave me this account is dead, or I could have recovered the date of its occurrence.

AMBROSE FLORENCE.

Worcester.

I observe that the substance of M. W. B.'s Note has been reprinted in a mutilated form in several newspapers; his preliminary remark, and concluding Query, being omitted! The effect of this is to circulate as a *fact* what your correspondent himself questions. My object however in this communication, is not so much to draw attention to the injurious effects of partial quotation, as to point out what, in my opinion, renders the occurrence of an execution under the circumstances detailed a manifest impossibility. I believe I am correct in stating that there never was, nor is there now (out of London), such a thing as a *warrant for the execution of a criminal*. At the close of each Assize, a fair copy of the *Calendar*, with the sentences in the margin, is signed by the Judges, and left with the sheriff; this is the *only authority* he has given him; and in the event of a sentence of death, he has no alternative but carrying it into effect, unless he receives from the Crown a pardon, a reprieve, or a warrant commuting the sentence. *Blackstone* observes upon this:

"It may afford matter of speculation, that in civil causes there should be such a variety of writs of execution to recover a trifling debt, issued in the king's name, and under the seal of the court, without which the sheriff cannot legally stir one step; and yet that the *execution of a man*, the most important and terrible task of any, should depend upon a marginal note."

J. B. COLMAN.

Eye.

#### DUCHESS OF LANCASTER.

(Vol. v., p. 320.)

Your correspondent is alarmed lest the honour he claims for the Lancastrians should be denied them, because it has been "discovered that William III. never created himself Duke of Lancaster." Where is it asserted that either he or any other of our sovereigns ever did? When Henry of Bolingbroke merged the lesser name of duke in the greater name of king, he was no more Duke of Lancaster than he was Earl of Derby or Duke of Hereford; but the title of Duke of Lancaster he willed not to be lost altogether as the others were, and therefore by an act of parliament (1 Hen. IV., Art. 81.) it was enacted *Que le Prince porte le nom de Duc de Lancastre*. The act, after reciting that "our said Lord the King, considering how Almighty God of his great grace had placed him in the honorable Estate of King, and nevertheless he cannot yet for certain cause bear the name of Duke of Lancaster," then ordains that "Henry his eldest son should have and bear the name of Duke of Lancaster, and that he be named Prince of Wales, Duke of Aquitaine, of Lancaster, and of Cornwall, and Earl of Chester." The fact is, that the King or Queen of England cannot be Duke or Duchess in the realm of England. Our kings have held inferior titles drawn from other kingdoms, as Duke of Normandy and Earl of Anjou; but Lord Coke says the sovereign cannot be *rex* and *dux* in the same realm. The Queen, as queen, holds her palatinate of Lancaster, and the other duchy lands and franchises; but she holds them *jure ducatus*, so distinguished from those estates which she holds *jure coronæ*. She cannot however properly be styled Duchess of Lancaster.

W. H.

In your last Number (Vol. v., p. 320.) is an inquiry on the Duchess of Lancaster. The best answer to this is to be found in a book, 8vo., entitled *Harrison on Crown Revenues, or a Memoir, &c. respecting the Revenues of the Duchies of Cornwall and Lancaster*: no date or printer's name. I purchased a copy at a sale a short time ago. Everything will be ascertained here perhaps better than any where else.

J. D.

Is Queen Victoria the possessor of this title? It would appear so. Sir N. Harris Nicolas, in his



*Synopsis of the Peerage*, speaking of the dukedom, says :

"1399. Henry Plantagenet, son and heir, ascended the throne 29th Sept. 1399; when this title, with all his other honours, became merged in the crown, in which it has ever since remained vested."

Your correspondent may be referred to *Blackstone* (Introd. § 4.), where is a very interesting account of the Palatinate and Duchy of Lancaster. We are there told that on his succession to the crown, Henry IV. was too prudent to suffer his Duchy of Lancaster to be united to the crown, and therefore he procured an act of parliament ordaining that this duchy and his other hereditary estates —

"Should remain to him and his heirs for ever, and should remain, descend, be administered, and governed, in like manner as if he had never attained the regal dignity."

In the first of Edward IV., Henry VI. was attainted, and the Duchy of Lancaster declared forfeited to the crown. At the same time an act was passed to continue the county palatine, and to make the same part of the duchy; and to vest the whole in King Edward IV. and his heirs, *kings of England*, for ever. Blackstone then mentions that in the first Henry VII. an act was passed vesting the Duchy of Lancaster in that king and his heirs; and in a note examines the question whether the duchy vested in the natural or political person of the king. He then says :

"It seems to have been understood very early after the statute of Henry VII., that the Duchy of Lancaster was by no means thereby made a separate inheritance from the royal patrimony, since it descended, with the crown, to the half-blood in the instances of Queens Mary and Elizabeth; which it could not have done as the estate of a mere Duke of Lancaster in the common course of legal descent."

If, in saying that William III. never created himself Duke of Lancaster, your correspondent means that he caused no patent to issue granting himself that dignity, he is, I doubt not, correct. But if, after the above quotations, any doubt could remain on the subject, possibly the following extract from the act 1 Will. & Mar. sess. 2. cap. 2. ("An Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown") will sufficiently dispel it:—

"And the said Lords Spiritual and Temporal and Commons seriously considering, &c., do hereby recognise, acknowledge, and declare, that King James II. having abdicated the Government, and their Majesties having accepted the Crown and Royal dignity as aforesaid, their said Majesties did become, were, and are, and of right ought to be, by the laws of this realm, our sovereign liege lord and lady the King and Queen of England, France, and Ireland, and the dominions thereunto belonging, in and to whose princely persons

the Royal state, crown, and dignity of the said realms, with all honours, styles, titles, regalities, prerogatives, powers, jurisdictions, and authorities to the same belonging and appertaining, are most rightfully and entirely invested and incorporated, united and annexed."

In conclusion, will you allow me to ask some correspondent to set forth at length the titles of our Sovereign Lady the Queen? In confessing that I do not know, I fancy that I state the case as regards the majority of the lieges of her Majesty. Indeed, a tale sometime ago went "the round of the papers," to the effect that the "Duke of Rothsay" was one day announced to his Royal Highness Prince Albert. The prince, who was not aware of the existence of such a personage, at length ordered him to be admitted, and was not a little astonished at beholding his eldest son! This, though doubtless the coinage of some ingenious but hungry penny-a-liner, pre-supposes so large an amount of general ignorance on the subject, that I hope some well-informed individual will, through your columns, enlighten the world on the point.

THE BEE.

#### SURNAMES.

(Vol. v., pp. 290. 326.)

Variations of surnames occur much later than the close of the fourteenth century, the period cited by your correspondent COWGILL. I have seen a document of the date of Charles I., which names one Agnes Wilson, otherwise Randalson, widow of John, son of Randal Wilson; thus showing that the patronymic was liable to vary in every generation, even in the seventeenth century.

This is still the practice in the hill country of Lancashire, bordering upon Yorkshire, where people are seldom known by a family name. The individual is distinguished by the addition of the father's or mother's Christian name, and sometimes by the further addition of those of forefathers for a generation or two, as in the designation of Welshmen in times past. The abode sometimes varies the style.

As an example, I may mention that a few years ago I sought an heir-at-law in a town on the borders. I was referred to a man called "Dick o' Jenny's;" he being the son of a second marriage, the mother's name was used to distinguish him rather than his father's. Pursuing the inquiry, I found the first wife had been a "sister of ould Tommy at top of th' huttock;" her daughter had married "John o' Bobby," and "John o' Bobby's lad" was the man I wanted. When I had made him out, it was with some difficulty that I ascertained (though amongst his kindred) that he bore the family name of "Shepherd."

W. L.

I perceive that your correspondents COWGILL and J. H. (p. 290.), and MR. MARK ANTONY

LOWER (p. 326.), make use of the word *surname* to signify "the permanent appellative of particular families."

Now, I have always considered that the English language, in this as in many other instances, possessed two words which, though alike in sound, were very different both in origin and meaning:—*sur-name*, i.e. *sur-nom*, the name added to the common appellation, for the purpose of distinguishing an individual; as Rufus, Cœur de Lion, Lackland, in the case of our early kings: and *sir-name*, or *sire-name*, being that which in recent times, and in most countries, every one born in wedlock has inherited from his sire, and which is the subject of the articles in "N. & Q."

As I do not suppose that your correspondents, the last of whom is of considerable authority on this subject, have used the term unadvisedly, I am anxious to know the grounds on which they would disallow my theory. E. H. Y.

I am glad to perceive that MR. LOWER has on the stocks a systematic Dictionary of Surnames. For the reason stated by him, it is neither desirable nor possible that it should include *all* English surnames. The majority derive their origin from places or districts of limited dimensions, and to enumerate them would be an interminable and very thankless task. MR. L. has therefore judiciously determined to exercise his discretion on this class of cases. Nor are the names derived from Christian names generally worth insertion, for every Christian name has, in some form, been converted into a surname, either with or without alteration. Those which originate in *extinct* or *provincial* employments and trades will supply an instructive and interesting collection, such as Tucker, Challoner, Tozer, Crowder, Berner, &c.; and will also afford scope for glossarial illustration.

I also trust that his etymological research will be successfully exercised on such names as —

Nettleship	Calcraft
Money penny	Lammercraft, and other
Peabody	crafts (crofts?)
Sidebottom	Pennefather
Sheepshanks	Ocock
Snodgrass	Pocock
Wiggins	Locock, and omne quod
Figgins	exit in cock, of which
Higgins	some forty or fifty are
Wigglesworth	in use.

Let me also bring under his notice the singularly unattractive name of *Suckbitch*. It is used by more than one branch of a respectable and ancient family in the West of England, and I have traced its existence for at least five centuries. Instead of availing themselves of the recent opinions of some great lawyers, that a surname may be changed at will, this family rather pride them-

selves on a name that can boast an antiquity probably not surpassed by that of any family in England. The shape of it has, however, deviated from the ancient form, so as to become more significant, but certainly less graceful than it was; and the change is probably an illustration of a familiar fact: viz. that we are not generally the authors of our own surnames, but receive them from our neighbours, and that, to a certain extent, they continue to have the same character of instability which they originally possessed. The earliest form of it known to me is *Shoespic*,—a word which seems to indicate a Saxon origin. The *spic*, or bacon end of it has now generally become *spitch* in the names of places; as in Spitchwick, a well-known seat in Devonshire. Whether the *soke* or *suck* end of it be from *sucan*, and the whole name equivalent to the modern *Chawbacon*, is a matter which I leave for the investigation of MR. LOWER. At all events, the old form will be a warning to the etymologist not to search for the origin of the name in any legend like that which ascribes the nutrition of the infant founders of Rome to a she-wolf.

I have met with many modern instances of the mutability of surnames among labouring people, and even in a class above them. In 1841 a person named *Duke* was on the list of voters for Penryn, in Cornwall. His original name was *Rapson*; but the name being very common in his neighbourhood, people long distinguished him by the name of *Duke*, because he kept the "Duke of York's Arms:" and this last name has since become the permanent recognised family name. This is a fact which I have had satisfactory means of verifying.

E. S.

#### Replies to Minor Queries.

*Dyson's Collection of Proclamations* (Vol. v., p. 371.).—DR. RIMBAULT will find, in the Grenville Collection in the British Museum, an extraordinary volume of proclamations published during the reign of Queen Elizabeth, "collected together by the industry of Humfrey Dyson, of the City of London, Public Notary. London, 1618." The volume is fully described in *Bibliotheca Grenvilliana*, Part the Second, 1848, pp. 368—373.

H. F.

"Up, Guards, and at them!" (Vol. v., p. 396.).—I know not what your correspondent A. A. D. may mean by asking "whether the battle of Waterloo was not a myth!" but I am glad to be able to state, from the very best authority, the circumstance of the celebrated order to the Guards on that day. It was at all times the Duke of Wellington's habit to cover as much as possible troops exposed to the fire of cannon, by taking advantage of any irregularity of ground, and making them

sit or lie down, the better to cover them from fire till the moment of attack; and the Duke's common practice was, just as the enemy came close, and was on the point of attacking him, he attacked them. What he may have said on this occasion, and *probably did say*, was, "*Stand up, Guards*;" and then gave the commanding officers the order to attack. One would not pledge oneself to the very syllables of such a command on such an occasion; but what I have stated is the recollection of one who was present, and it is *equivalent* at least to the popular version of "*Up, Guards, and at them!*" C.

[Our correspondent's doubt, whether Waterloo itself is not a myth, was intended, we presume, as a bit at the historical scepticism of the present day.]

*Bawdrich, and Bells* (Vol. iii., pp. 328. 435. 503.).—May I be allowed to call the attention of your readers who are curious in such matters, to a cut of the Bawdrich and its Gear, engraved in the 13th and 14th Numbers of Willis's *Current Notes*, about which there have already been several notices in your interesting periodical?

I would also request any gentlemen who have access to old parish records, to see what entries they can find relating to the *item* in question, and anything about the "*wheels*" of the *belles*. It is desirable to find out by whom, and when, the present whole wheel was introduced. Originally a half-wheel only was used, and such may still be found in some towers. In Dorsetshire the half-wheel is common; and there being no "*fillet*" nor "*ground truck*," "*peals of changes*" cannot be rung as they are in other towers. H. T. E.

*Algernon Sydney* (Vol. v., p. 318.).—MR. HEPPWORTH DIXON invites your readers to furnish him with references to any works which may throw light on the history of Algernon Sydney. May I suggest to him to look at the article on Macaulay's *History of England* which appeared in the *Quarterly Review* two or three years ago, wherein there are statements, from cited authorities, which seem to prove that that "*illustrious patriot*" was no exception to the famous rule, that "*every man has his price*." C. E. D.

"*History is Philosophy teaching by Examples*" (Vol. v., p. 153.).—If your correspondent T., who cannot find this passage in any of Lord Bolingbroke's writings, will turn to the second letter of that nobleman, "*On the Study and Use of History*," he will perceive that the sentence is there quoted from Dionysius of Halicarnassus. The writer in the *Encyclopædia Metropolitana* evidently takes it at second-hand from this work; and there can be no doubt that the currency of the quotation is entirely attributable to Lord Bolingbroke's use of it. This sentence is the text which he illustrates at much length in his historical essay.

JOSHUA G. FITCH.

*On a Passage in Pope* (Vol. i., p. 201.).—P. C. S. S. has an inquiry respecting the interpretation of these lines in Pope's Imitation of Horace's "*Epistle to Augustus*:"

"The hero William and the martyr Charles,  
One knighted Blackmore, and one pension'd Quarles;  
*Which made old Ben, and surly Dennis swear,*  
*'No Lord's Anointed, but a Russian bear!'*"

And C. having repeated this Query (Vol. iv., p. 59.), I am induced to impart to them a "*guess*" which I made not long since. I must premise by asking your correspondents whether the unctuous substance known as "*bear's grease*" was in use at the period referred to; and if the reply be in the affirmative, I would suggest the following interpretation of the couplet.

King William and King Charles had shown so little wisdom and discrimination in their knighting and pensioning of worthless poets, that they must be supposed to have been anointed, at their coronation, with bear's grease, instead of the holy ointment commonly used for such purposes, and which is considered to possess the power of conferring on the kingly office those very virtues in which William and Charles had shown themselves so deficient. In this sense, Old Ben and Dennis, each in reference to the sovereign of his time, might have exclaimed,—

"No Lord's Anointed, but a Russian bear."

—the word "*Russian*" being obviously intended to describe bears in general.

It is not for me to say how far this guess about "*bear's grease*" may suit the fancy of C. and P. C. S. S. They will probably look upon it as "*tiré par les cheveux*." If so, let them produce a better solution. HENRY H. BREEN.

St. Lucia.

*Plague Stones* (Vol. v., pp. 226. 333.).—Near Ravensworth Castle is a stone column, concerning which there is a tradition that it was one of the crosses erected to hold markets at during the great plague at Newcastle in 1645, when the produce of the county was not allowed to be exposed for sale at a less distance than three miles from that town. C. T.

There is another stone of this description on the boundary between Dent and Widdal, in the West Riding of the county of York; it is near an old road from Dent to Hawes, and is now called the "*Cross upon Cross-hills*." W. B. M.

Dee Side.

"*Archæologia Cambrensis, Vol. I., 2nd Edit.*"—In reply to the Queries of R. H. (see No. 125. p. 274.), 1. "*Why the reprinted pages of the 1st volume of the Archæologia Cambrensis do not agree with those in the original copies?*" and 2. "*Why 'nearly a whole page of interesting mat-*

ter has been omitted?"—it may be sufficient to state that the introduction of two additional notes at pages 204. and 209. rendered the first impossible: and, secondly, that the omission complained of was anything but of interest, as it only related to a supposed irregularity in the delivery of the early numbers, which subsequent inquiry proved to be groundless, and therefore it was suppressed.

Besides the notes above-mentioned, the letter-press has been revised and various typographical errors corrected, so as to render the second edition in many respects superior to the first. †

*Town-halls* (Vol. v., p. 295.).—MR. PARKER is reminded of the very curious Town-hall at Ashburton, in Devonshire, constructed entirely 'of timber.

M. Y. R. W.

*Emaciated Monumental Effigies* (Vol. v., pp. 247. 301. 353.).—BURIENSIS has been furnished by several of your correspondents with many examples of the representation of an emaciated corpse in connexion with tombs, but no one has yet referred him to that very remarkable instance at Tewkesbury. The tomb is usually assigned, I believe, to Abbot Wakeman. If anything were needed to refute the absurd notion of the forty days' fast, I think the figure on this tomb would supply the clue to the true conception of the artist; and show that it was intended, by such figures, to remind the passers-by of their own mortality by representing the hollow cheek and sunken eyes, and emaciated form, of a corpse from which life had only recently departed: for, in the figure on this tomb, the idea of mortality is carried still further, and the more humbling and revolting thought of corruption and decay is suggested to the mind by the representation of noxious reptiles and worms crawling over the lifeless form, and revelling in their disgusting banquet.

M. Y. R. W.

I have read somewhere that these monuments with emaciated figures were erected during the lifetime of the individual as an act of humiliation, and to remind himself as well as others of mortality and the instability of human grandeur. If this cannot be disproved by facts, it affords a satisfactory solution. There is a small chapel connected with Bishop Fleming's in Lincoln Minster, and with others, where masses were said for the repose of their souls; so it is probable that these were at least designed during their lives, which would manifest their humility.

C. T.

*Coleridge's "Friend"* (Vol. v., p. 351.).—Mr. Crewe, the bookseller of Newcastle-under-Lyne, has communicated to me some corrections upon my last notice. The great potter's name was Josiah, not Joseph. This was an accidental *lapsus memoria* on my part. Wedgwood is spelt without the *e*, though I believe it has been spelt both ways by the family. It seems that Miss Sarah Wedg-

wood is still alive, and till lately resided at Camp-hill, Maer; but the Maer estate has been sold to Mr. Wm. Davenport, and she now resides near London. Mr. Crewe sends me the following extract, which confirms the identity of the munificent co-patron of Coleridge.

"Extract from a Letter from Coleridge to Wordsworth, dated Shrewsbury, January, 1798.

"You know that I have accepted the munificent liberality of Josiah [Joshua?] and Thomas Wedgwood; I accepted it on the presumption that I had talents, honesty, and propensities to persevering effort."—*Memoirs of Wordsworth*, vol. i. p. 116.

C. M. I.

*Enigma on the Letter "I"* (Vol. v., p. 321.).—Having both Miss C. Fanshawe's enigmas, I send you a copy of that on the letter "I," which is inquired for by E. S. S. W., in case it should not reach you from any other quarter. In an old scrap-book in my possession it stands thus:

"ENIGMA BY LORD BYRON.

"I am not in youth, nor in manhood, nor age,  
But in infancy ever am known:

I am stranger alike to the fool and the sage;  
And, though I'm distinguish'd in history's page,  
I always am greatest alone.

"I am not in the earth, nor the sun, nor the moon:  
You may search all the sky, I'm not there;  
In the morning and evening, though not in the noon,  
You may plainly perceive me; for, like a balloon,  
I am always suspended in air.

"I am always in riches; and yet, I am told,  
Wealth ne'er did my presence desire.  
I dwell with the miser, but not with his gold:  
And sometimes I stand in his chimney so cold,  
Though I serve as a part of the fire.

"I often am met in political life:  
In my absence no kingdom can be.  
And they say there can neither be friendship nor strife,  
No one can live single, no one take a wife,  
Without interfering with me.

"My brethren are many; and of my whole race  
Not one is more slender and tall:  
And, though not the oldest, I hold the first place;  
And ev'n in dishonour, despair, and disgrace,  
I boldly appear 'midst them all.

"Though disease may possess me, and sickness, and pain,  
I am never in sorrow or gloom:  
Though in wit and in wisdom I equally reign,  
I'm the heart of all sin, and have long lived in vain,  
And ne'er shall be found in the tomb.

(I.)"

How came Miss Fanshawe's enigmas to be attributed to Lord Byron?

J. SANSON.

Oxford.

*Mother Carey's Chickens* (Vol. v., p. 344.).—Navigators meet with the Little Petrel, Storm

Finch, or Stormy Petrel, the *Procellaria pellagica* of Linnæus, in every part of the ocean, diving, running on foot, or skimming over the highest waves with the greatest ease. It seems to foresee the coming storm long ere the seamen can discover any signs of its approach; and they make this known by congregating together under the wake of the vessel, as if to shelter themselves from it, and they thus warn the mariner to guard against the coming danger. At night they set up a piercing cry. This usefulness to the sailor is the obvious cause of the latter having such an objection to their being killed. I am unable to say who Mother Carey was; but I might venture a conjecture why the bird who guards the seaman with such *care* bears its familiar name. UNICORN.

The name of "Mother Carey's Chickens" is said to have been originally bestowed upon Stormy Petrels by Captain Carteret's sailors, probably from some celebrated ideal hag of that name. As these birds are supposed to be seen only before stormy weather, they are not welcome visitors.

WM. YARBELL.

*Burnomania* (Vol. v., p. 127.).—Your correspondent ELGINENSIS has got the "Burnomania" of Dr. William Peebles, the minister of Newton-upon-Ayr, himself one of the minor poets of Scotland by virtue of his *Crisis, or the Progress of Revolutionary Principles*, Edinburgh, 1803 and 1804; and *Poems, consisting of Odes and Elegies*, Glasgow, 1810; all in my collection.

Like the transcendent powers of a living vocalist, the genius of Burns could brook no rival, and for a long period, notwithstanding the futile attempts of the smaller poetical *fry* to arrest its progress by their Lilliputian shafts, the "Ayrshire Ploughman" maintained a species of monopoly of the public mind and attention.

Dr. Peebles, as a candidate for poetical fame, no doubt found this "Burnomania" sufficiently annoying; he therefore put forth his puny arm, in the publication alluded to by ELGINENSIS, to stem it, and, considering that the poetry of Burns was then in the zenith of its popularity, we need not add that the worthy Doctor's work proved but a *turf* to the *cataract*, and is only now known as a curiosity.

I may however notice, that Dr. Peebles had a deeper *grudge* than rivalry to settle with Burns, the satirical poet having aimed at him in the "Holy Fair" and the "Kirk's Alarm;" and should your correspondent seek to know more of the author of his book, he will find him noticed in Paterson's *Contemporaries of Burns*, Edinburgh, 1830.

While upon the subject I may further note, that among many other carpers at the "Burnomania" was James Maxwell, better known as the "Poet in Paisley," who attacked Burns and his friend

Lapraik in a brochure, entitled "*Animadversions on some Poets and Poetasters of the present Age, especially R—t B—s and J—n L—k, with a Contrast of some of the former Age*:" Paisley, Neilson, for the Author, 1788. In this curious piece, which was unknown to Motherwell,—our pair of poets, with all their patrons and friends,—among whom Maxwell is *shocked* to find both *ministers and elders*,—

"For some of our clergy his poems esteem,

And some of our elders think no man like him,"—

all these, and such like, are severely censured by the moral poet for admiring "this stupid block-head," besides being menaced with a certain place, to which their favourites are certainly doomed, should they continue to support such arch-enemies of the Kirk and order. How appropriate, then, is the remark of the Rev. Hamilton Paul, one of Burns' warmest admirers and editors, when, *lumping* all these envious spirits together, he says,—

"Some weak attempts have been made by narrow-minded men to expose to ridicule this 'Burnomania,' as they term it; but like self-love converted by the plastic power of the poet into social affection, it is spreading wider and wider every day."

"Friends' kindred, neighbour, first it doth embrace;

Our country next, and next all human race."

J. O.

*Cagots* (Vol. iv., pp. 190. 331. 387.).—THEOPHYLACT will find an account of the *Cagots* in the *Magasin Pittoresque* for 1838, where they are stated to be descended from the Goths, their name of *Cagots* being derived from *caas Goth* (*chien de Goth*), which corresponds with the derivation given by Scaliger.

In Brittany they were known under the name of *Cacous* and *Caqueux*: in Guienne and Gascony under that of *Cahets*; in Navarre, *Caffos*; in the mountains of Bearn, &c., as *Cagots* or *Capots*.

The same work for 1840 contains an account of the *Cretins*; also noticed by Kohl in his *Alpen-Reisen* (reviewed in *Westminster Review*, July, 1849).

PHILIP S. KING.

*Chantrey's Sleeping Children* (Vol. ii., pp. 70. 94.).—There is, in Ashbourne Church in Derbyshire, a beautiful figure of a sleeping child by Thomas Banks, R.A., from which it is generally said that Chantrey took the idea of his celebrated monument in Lichfield Cathedral. It is a tradition in Ashbourne, that Chantrey drew the sketch for his sleeping children at an inn in the place, immediately after having seen Banks' sculpture in the parish church. The monument at Ashbourne is to Penelope, daughter of Sir Brooke Boothby, born April 11th, 1785, died Nov. 12th, 1791, and on it there are inscriptions in four languages, English, French, Latin, and Italian. The following description of it, taken from *The History and*

*Topography of Ashbourne*, may be acceptable to some of your readers, who may compare it with their recollections of Chantrey's figures:—

"It represents a child of delicate and amiable features, who has long suffered from slow and incurable disease, lightly, but rather carelessly, reclining on her right side. The position of the meek and lovely sufferer shows that she has just assumed it in order to seek temporary relief from pain, or from the weariness that a protracted repose, even on the softest materials, eventually causes. The little patient is extended, in the position just described, on a marble mattress and pillow, to which the hand of the sculptor has communicated the apparent texture of the softest down. The expression of the countenance is slightly indicative of pain, felt even in the intervals of slumber; and the little hands, lifted towards the countenance, plainly show that the sufferer has so placed them, in order that they and the arms may be in some measure a support to the body, and relieve it from the aching tenderness caused by long contact with the couch on which it rests. Around the head is bound, in loose folds, a handkerchief, which allows the artist greater scope to exhibit the child's features. The body-costume is a low-fronted frock with short sleeves, most gracefully sculptured. The whole of the drapery is in the most finished style, and the ease and softness of the folds are an admirable proof of the delicate chiselling of the artist. He has shown his natural and pure taste in the manner in which he has placed the feet. The entire position of the figure is faultless; and it represents, with refined fidelity to nature, the female infant form, patiently and slowly perishing beneath the steady undermining progress of irresistible decay."

W. FRASER.

*Arkwright* (Vol. v., p. 320.).—This surname would originally denote the fabricator of such *arks*, or large chests made of strong oaken planks, as are still to be found under that name in most old farmhouses, at least in this neighbourhood, where they are chiefly used for storing meal or flour. The fact of our translators of the Bible having called the sacred chest in the Holy of Holies by this term seems to point to a more general use of the word in their days than at present obtains. Mr. Hunter (*Hallamsh. Gloss.*, p. 5.) says that the strong boxes in which the Jews kept their valuables were anciently called their *arks* (*archas*), and that the word is so found in the *Fœdera*, 45 Hen. III. It occurs twice in the Church Accounts of this parish.

\* 1527. Minatus ē. pd. Willm̃us browne *archas* et *cistas* diffirigere.

1744. pd. Wm. Yates for setting up *ark*."

Cf. also Lower's *Eng. Surnames*, 2nd ed., p. 92.; and the Latin *arca*, a chest, coffer, or box.

J. EASTWOOD.

Ecclesfield, Sheffield.

It is rather curious that the word *wright* for *carpenter* is still commonly used in Scotland, but

that *Sievwright* is the only *surname* in which it appears in that country; while in England it is found in several, although the word itself is there obsolete, unless it is still to be found in the northern counties.

C. E. D.

*Pilgrimages to the Holy Land* (Vol. v., pp. 289, 290.).—Seeing a notice in a "N. & Q." of Breydenbach's *Opus Transmarinum*, and a suggestion of Dr. Kitto that this work was written by Felix Faber, I am induced to call attention to another work written by the latter, which is still extant in his own MS., in the library at Ulm, bearing the following title: *Fratri Felicis Fabri Eoagatorium in Terræ Sanctæ, Arabiæ et Ægypti Peregrinationem*, and which was printed for the first time for the Literarische Verein at Stuttgart, a society established there about ten years since, with objects somewhat similar to our Camden Society. This was one of its earliest publications, and as the number of copies printed was very small, the volumes are now rarely to be met with. The author informs his brethren of the monastery of Ulm, for whose especial benefit he professes to have written his book, that he composed it soon after his return from his second journey, the interval between the first and second journey having been occupied in reading and making notes from all the existing books on the same subject which he could meet with (it is to be regretted that he has not given us a list of these), "de quibus omnibus," he adds, "tuli quidquid deserviebat proposito meo, ex qua collectura grande volumen comportavi." With this collection of notes he appears to have set forth on his second expedition, "*quia post hæc omnia in multis dubiis remansi et incertus, quia multa legeram et pauca videram.*" Traversing Jerusalem, Arabia, and Ægypt, "*conferens ea, quæ prius legeram et collegeram ad ipsa loca, et concordantias sanctarum scripturarum cum locis, et loca cum scripturis quantum potui, investigavi et signavi. Inter hæc nonnunquam de locis sanctis etiam, in quibus non fui, exactam diligentiam feci, ut earum dispositionem conscriberem, sed non nisi illo addito: ibi non fui, sed auditu aut lectione didici.*"

[The MS. is dated 1484.]

F. N.

"*Merchant Adventurers*" (Vol. v., p. 276.).—C. I. P. will find an account in *Mortimer* under the head "Of Commerce," &c., vol. ii. p. 164. et seq. It refers to Cabot's scheme, as also Chancellor's: the first charter of incorporation was granted 2 Phil. & Ma. (Feb. 6, 1554) by the name of "The Merchants Adventurers for the Discoveries of Lands, Countries, Isles, &c. not before known or frequented by the English," &c. In the year 1560, 2 Eliz., her charter confirmed all former charters and privileges to "the Company of Merchant Adventurers of England," and likewise granted them two ample charters, one in the sixth, the other in the twenty-eighth of her reign. In

the former of the latter they are specially designated by Eliz. as "Merchant Adventurers."

[There are other particulars in connexion with them which I do not send you, reference being easy of access.] J. ENFF.

Bolt Court, Fleet Street.

Anderson's *History of the Origin of Commerce*, 2 vols., London, 1764, contains some information on the subject of this Company, whose title was that of "Merchant Adventurers," and whose trade was chiefly with the Netherlands.

In 1604, James I., after concluding a treaty of peace and commerce with Spain, incorporated a company of merchants for an *exclusive* trade to Spain and Portugal; but this monopoly being found prejudicial to commerce, in the following year the patent was revoked by act of parliament.

If C. I. P. has not access to Anderson, and will communicate his address, I shall be happy to give him any information in my power on this subject.

BROCTUNA.

Bury, Lancashire.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

The steady progress which sound Archæology is making in this country is shown, and the benefits which will accrue from such progress to those who are desirous of investigating the early history of this island and its inhabitants is rendered evident, by the fact, that discoverers of primæval remains no longer endeavour to build upon those remains some strange theories which have no foundation beyond the fancy of those who pen them. On the contrary, Archæologists are now content to give us plain and distinct particulars of the discoveries they make, and to leave to future labourers the task of comparing the different objects, and of evolving from such comparison those trustworthy illustrations of our early history which are so highly to be prized. The truth of these remarks will be seen by a glance at the interesting volume entitled *Fairford Graves; a Record of Researches in an Anglo-Saxon Burial-place in Gloucestershire*, in which Mr. Wylie narrates, with much clearness and simplicity, the result of a very interesting series of excavations made at Fairford, on the site of a Saxon necropolis, more particularly of those made at the commencement of the past year. These discoveries furnish some very valuable materials towards a more complete history of the Anglo-Saxon civilisation than we yet possess; and Mr. Wylie deserves the thanks of his brother antiquaries for his well-directed zeal on the occasion, and for the judicious manner in which he has told his story. The work is very profusely illustrated; and is one of the best contributions which have recently been made to the history of our primæval antiquities.

We have received, and read with great pleasure, *Two Introductory Lectures upon Archæology, delivered in the University of Cambridge*, by the Rev. J. H. Marsden. We are not sure that these lectures are not privately

printed; and in that doubt should have passed them without notice, had not their merits, as the production of a scholar and a man of taste, seemed to us such as to make it desirable that they should be placed within the reach of all whom they are calculated to interest. They are the first-fruits of Mr. Disney's munificent donation to the University of Cambridge.

We have received the second volume of Bohn's reprint of *The Literary Works of Sir Joshua Reynolds*, edited by H. W. H. Beechey, which completes the work. No President ever filled the Chair of the Royal Academy with greater benefit to the students than did Sir Joshua; and this cheap and useful edition of the invaluable legacy which he bequeathed to them is well calculated not only for their use, but for more general circulation, now that the arts of design are receiving such deserved attention in this country.

The people of Manchester will shortly commence their great experiment of a *Free Library*, which, it is hoped, will be opened in the course of the present month, probably by Prince Albert. It contains about twenty thousand volumes, consisting of about twelve thousand books of reference and eight thousand to form the library of circulation, which will be lent *freely* to all persons bringing recommendations or certificates of good character. The books are all *well bound* and in excellent condition, and the managers have no fears but that they will be returned from circulation in the same state. We shall look with great interest to the result; for it is clear that what is good for Manchester must be good for London, and for all other places where men do congregate.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

- FARRICH BIBLIOTHECA LATINA. Ed. Ernesti. Leipzig, 1773. Vol. III.  
 THE ANACALYPHSIS. By Godfrey Higgins. 2 Vols. 4to.  
 CODEX DIPLOMATICUS ÆVI SAXONICI, opera J. M. Kemble. Vols. I. and II. 8vo.  
 ECKHEL, DOCTRINA NUMORUM. Vol. VIII.  
 BROUGHAM'S MEN OF LETTERS. 2nd Series, royal 8vo., boards. Original edition.  
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 EUROPEAN MAGAZINE. Vols. XXIII. XXIV. and XXV.  
 POETIC WRATH. Small 8vo. Newbain.  
 GERMS FROM BRITISH POETS. 4 Vols. 17mo.  
 THE WORKS OF LORD BYRON. Vols. VI. VII. and VIII. 18mo. Murray, 1823.  
 MALLET'S POEMS. Bell's edition.  
 MALLET'S PLAY OF ELVIRA. 1763.  
 JOANNIS LELANDI COLLECTANEA. Vol. V. 1774.  
 BISHOP PATRICK'S COMMENTARY ON THE BIBLE. The Volumes containing Joshua and Judges. Small 4to.  
 KENT'S ANTHEMS. Vol. I. folio. Edited by Joseph Corfe.  
 THE MATHEMATICIAN. Vol. I. No. 1. 1844.  
 MACULLOCH'S HIGHLANDS AND ISLANDS OF SCOTLAND.  
 BACK'S VOYAGE OF THE TERROR. 8vo.  
 L'HISTOIRE DE LA SAINTE BIBLE, par ROYAUMONDE: à Paris, 1701.  
 JOHNSON'S (DR. S.) WORKS, by MURPHY. Trade Edition of 1816, in 8vo. Vol. XII. only.  
 "a" Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186, Fleet Street.

### Notices to Correspondents.

REPLIES RECEIVED. — *Old Dog* — Meaning of "to be made a Deacon" — *Groom of the Stole* — *Corrupted Names of Places* — *Plague Stones* — *Body and Soul, &c.* — *Large Families* — *Emaciated Monumental Effigies* — *Which are the Shadows?* — *London Street Characters* — *Umbrella, &c.* — *Sir John Wallop* — *Dr. Elizabeth Blackwell* — *Poison* — *Ram Omens* — *Longevity* — *Friday's superstition* — *Son of the Morning* — *Frog or Thresh* — *Can a Clergyman marry himself?* — *Newton, Cicero, and Gratulation* — *Electric Controversy* — *Angels* — *Pauper in Hamlet* — *The Three Logger-heads* — *St. Christopher* — *Article "An"* — *Bee Park* — *Musical Plagiarism* — *Abbot of Cropland's Motto* — *Breeces from Gas Works* — *Vikingr Skolar* — *Throwing Salt over left Shoulder* — *Man in the Almanack* — *Curfew* — *Glass-making in England* — *Birthplace of St. Patrick* — *Milton's Epitaph* — *Devil's Head as a Crest* — *Moke* — *Stone Pillar Worship* — *Inedited Poetry* — *Tower of London* — *Mrs. Van Buichel* — *Sneezing* — *Liability to Error* — *Analysis* — *Dillitton* — *Grimming like a Cheshire Cat* — *Donkey* — *"An Igo"* — *St. Botolph* — *Clerical Members of Parliament* — *Seven Senses* — *Ring Finger*.

R. R. R. (Cambridge) is thanked. We have every reason to put faith in the writer of the paper to which he refers.

R. F. L. will find a Note on the line by Borbontus:

"Omnia mutantur nos et mutamur in illis,"  
in "N. & Q." Vol. I., pp. 234. 419.

J. B. R. (Belper). *The Derbyshire Folk-lore* will be very acceptable.

SEXAGENARIUS ALTER. *The article respecting "Black Rod of Scotland"* is in the printer's hands. The other has not been lost sight of.

E. G. "When Greeks join Greeks," &c., is from *Nat Lee's* "Alexander the Great."

TEE BUS. *The communication of our Norwich correspondent* has been duly forwarded.

H. M. W. will find his quotation on "Stops in Printing" at p. 133. of the present Volume.

We are compelled to postpone replying to many correspondents; to some who have given us their names we will communicate by letter.

The correspondent who writes to us on the subject of Collins is thanked; the date in the Query (Vol. v., p. 227.) is certainly wrong; it should have been 1759. We do not publish Hayley's Epitaph, as it has been, we believe, frequently printed. Our correspondent has been anticipated too (see p. 331.) in the excellent illustration of the word BIGOR from Trench's "Study of Words."

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

VOL. V.—No. 132.]

SATURDAY, MAY 8. 1852.

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## SIR ROBERT PEEL, AND HIS CLAIMS TO BE REMEMBERED BY THE LITERARY MEN OF ENGLAND.

One of the most interesting of the recently published parts of Murray's *Reading for the Rail* is unquestionably *Theodore Hook, a Sketch*, which has been reprinted from the *Quarterly Review*, with some additional notes. Of these there is one (at p. 62.) which presents us with the following honorable and characteristic anecdote of the late Sir Robert Peel:—

"The writer of this sketch, now that Sir R. Peel is no more among us, takes this, perhaps his only opportunity of mentioning the generosity of that statesman's conduct towards Maginn. The Doctor having always retained the strong feelings of an Irish Orangeman, was one of those who condemned with severity Sir Robert's pro-Catholic policy of 1829; nor, perhaps, was there any one writer of the time by whom the personal motives of the minister were more unmercifully dealt with. The Doctor assailed them with unwearied pertinacity, in various newspapers and magazines; but especially in rhymes only less galling than the fiercest of Swift's. He had never been personally acquainted with Peel, who could have known nothing about him so distinctly as this hostility. Yet when, a few years before Maginn's death, some of his friends were privately making a subscription to relieve him from some pressing difficulties, Sir Robert, casually hearing of it, immediately sent through the writer of this sketch, with a stipulation for secrecy, the sum of 100*l.* as a contribution to the fund. The writer believes that Sir Robert on various subsequent occasions interfered on the Doctor's behalf in a manner not less liberal, and with the same delicate precautions. At all events, when the doctor was near his end, Sir Robert forwarded for his use a similar benefaction of 100*l.* The writer has no reason to suppose that Maginn was ever aware of any of these kind deeds. It remains to be added that, some years after Dr. Maginn's death, his only son, on attaining the requisite age, received a cadetship in the East Indies from Sir Robert Peel's last government."—(1852.)

The perusal of this interesting passage has reminded us of a desire which we felt most strongly at the time when the country lost the distinguished man to whom it relates; and which we should then have given expression to, but for the fear that in the multitude of projects for doing honour to his memory then floating

before the public eye, what we had to propose might not be received in the way which his merits deserved.

Sir Robert Peel was pre-eminently a patron of English Literature and literary men; and we hoped, and do still hope, to see a recognition of his great claims in that special character on the part of the men of letters in this country. The most appropriate that occurs to us would be the erection of his bust or statue in the vestibule of that national establishment, in the welfare and management of which he always took so great an interest—we mean the British Museum.

The minister who, in terms alike honorable to himself and to the man of letters to whom the dignity was offered, tendered a baronetcy to Southey, and conferred upon him a pension of 300*l.* a year—who gave the same amount to Wordsworth—who gave to James Montgomery 150*l.* a year, and to Tytler, to Tennyson, and to M'Culloch, each 200*l.* a year—who bestowed a pension upon Frances Brown, and gave a 100*l.* a year to the widow of Thomas Hood—who gave the first appointment of his first administration to a son of Allan Cunningham, and placed the sons of Mrs. Hemans in the service of the Crown,—Sir Robert Peel, the man and the minister who could thus recognise the claims of Literature\*, and not, like ministers of old, stipulate for a return in the political support of those whom he so distinguished, was surely a person whose memory the men of letters in this country should not be slow to honour.

Let us hope that the moment has arrived when they will do justice to him who was so ready to recognise their claims. Let Lord Mahon or Mr. Hallam, who enjoyed the friendship of Sir Robert Peel, step forward and begin the good work. An appeal from either of them would arouse a host. They would be supported by all who love Literature, from the highest to the humblest. Who can doubt that the author of *Coningsby* and the author of *Don Carlos* would rejoice at the opportunity, which would thus be afforded them, of uniting to do honour to the memory of a political opponent, in that character in which he deservedly won the

\* We have confined our remarks to Sir Robert Peel's patronage of Literature; but that patronage was as liberally bestowed upon Science and Art. To him Mrs. Somerville and Sir M. Faraday were indebted for their pensions; and while his friendship with Lawrence, Wilkie, and Chantrey, and his patronage of Collins, Roberts, Stansfield, &c., cannot be forgotten, his prompt and most kind response to poor Haydon's application for assistance, though addressed to him at a moment when plunged in the fiercest political struggle in which he was ever engaged, can never be forgotten.

applause of all men—as the judicious and munificent PATRON OF THE LITERATURE OF OUR NATIVE COUNTRY.

### Notes.

#### SITTING IN BEDE'S CHAIR.

One of the most interesting antiquities of Jarrow Church, Northumberland, is the chair of the Venerable Bede. It is preserved in the vestry of the church, whither all brides repair as soon as the marriage service is over, to seat themselves upon it. This, according to the popular belief, will make them the joyful mothers of children; and the expectant mothers (as I have been informed) would not consider the marriage ceremony complete, until they had been enthroned in the Venerable Bede's chair. The chair is very rude and substantial; made of oak; in height, four feet ten inches; having an upright back, and sides that slope off for the arms. According to the barbarous English fashion, it is carved over with the nomenclature of all the vulgar obscenities of the neighbourhood, whose sacrilegious penknives, together with the wanton depredations of relic-hunters, have so "shorn" the chair of its "fair proportions," that soon nothing but its attenuated form, "small by degrees, and beautifully less," will be left for the future Child Harold to address with—

"Can it be,  
That this is all remains of thee?"

Every foreigner who has visited our churches and cathedrals cannot fail to remark how the English love of popularity glares forth in its most sickly form in this barbarous custom of writing and carving names upon monuments, or other works of art. Every observant person, too, when he sees John Smith's name and full address, scratched with painful and elaborate accuracy upon the stern but noseless face of some alabaster knight, while he wonders at the gratuitous trouble which John Smith has taken, must deplore the want of education thus so lamentably evinced. Happily, this vulgar taste (so far as our churches are concerned) is now under some control; but, nevertheless, it is still sad to see—at Lichfield, for example—that control obliged to take the visible shape of railings, to prevent Messrs. Smith, Brown, Jones, and Robinson from handing their names down to posterity on the life-like marble of Chantrey's "Sleeping Children." I have heard that this mode of defacing monuments took its rise in the time of the Protectorate; and I would wish to put this in the form of a *Query*: Whether it was so, or no? With the impression that it was the case, I have for many years past examined the dates that accompanied names scratched upon monuments, and never found a date earlier than the Protectorate. The subject seems worth the inquiry.

To return to Bede's chair. It has often been engraved: but the best representation of it that I know, is that by Mr. W. B. Scott, in his *Antiquarian Gleanings of the North of England*. Besides his careful etching of the present state of the chair, he also gives a suggestive woodcut of its restoration. The ornamental portion he confines to the front of the seat, and the head of the chair.

CUTHBERT BEDE, B.A.

*Dedication Stone at Jarrow Church.*—While on the subject of Bede's chair at Jarrow, it may not prove altogether useless to transcribe you a faithful copy of the dedication stone of Jarrow Church, which is now placed against the tower-arch of the nave:

DEDICATIO BASILICAE SICUT PAVLI VIII KL MAI ANNO XVECFRIDIRFC CEOLFRIIDABBEIVSQ Q'ECCLIESDOAVCTORE CONDITORIS ANNO IIII
--

CUTHBERT BEDE, B.A.

#### INEDITED POETRY.

The first piece in the volume of MS. poetry referred to in my communication in Vol. v., p. 387., may perhaps be deemed of sufficient interest to occupy a place in your columns. It is entitled "A Ballad," and appears to me worthy of notice from its quaintness both in style and rhythm.

#### "A BALLAD.

"Sure glorious Modesty again will rise,  
Since she can conquer in bright Marcia's eyes.  
Each look of hers creates a lambent fire,  
And youth and age concur her virtue to admire.  
Hence flow these lines from an unpolish'd hand,  
Which thinks her Marcia should the world command.  
Go, lovely maid, and let each virgin see  
How graceful modesty appears in thee.  
That they may all thy imitators be,  
And give example to posterity.

#### 1.

"View Marcia's native charms,  
She's graceful in behaviour,  
By wise advice she steers,  
And with all the world's in favour.  
No foolish talk slides from her tongue,  
Her eyes ne'er wanton seem,  
Regards her friends, respects the great,  
And is humble to the mean.

#### 2.

"How gentle is her voice,  
Not loud with foul detraction,  
Good sense guides all her words,  
And prudence every action.  
Not stiff in dress, or careless she,  
But in the graceful mean,  
What e'er she wears she still appears  
Like some majestic queen.

#### 3.

"Her mind and thoughts still tends [sic]  
How to perform her duty;  
To her parents' laws she bends,  
Which adds more to her beauty.  
In conduct she a matron is  
With cheerful air and mein, [sic]  
The steddiess of sixty years, [sic]  
In look she's scarce fifteen.

#### 4.

"In friendship most sincere,  
As well as in devotion,  
To herself alone severe,  
And guards her every motion.  
Her conquering eyes give her no pride,  
Her charms she will not know,  
Nor meaner beautys does deride [sic],  
Tho' they their envy show.

#### 5.

"How lovely is that face  
Where modesty's adorning,  
And Marcia with that grace  
Is improving every morning.  
She like the glorious sun in spring  
Is encreasing every day,  
For her Apollo's harp he'll string,  
And the Muses sing their lay.

#### 6.

"How happy is this nymph,  
Whose noble inclination,  
All subtle arts contemns  
And sligh made assignation: [sic]  
Whose hours are spent in useful works,  
Or reading tracts divine,  
The young, the grave, the wise, the brave,  
Pay homage at her shrine.  
And so does

Her humble slave,

JUBA ISSHAM."

I hope that some of your readers will be able to explain this signature, which is to me inexplicable.

W. SPARROW SIMPSON.

#### ON A PASSAGE IN "MEASURE FOR MEASURE," ACT I. SC. I.

Dr. Johnson long since observed that "there is perhaps not one of Shakspeare's plays more darkened than this by the peculiarities of its author, and the unskilfulness of its editors, by distortions of phrase, or negligence of transcription."

Under these circumstances we cannot be surprised that we are favoured with three pages of notes on the following passage, which occurs in the opening scene:

"Duke. Escalus.

Escal.

My lord.

Duke. Of government the properties to unfold,  
Would seem in me to affect speech and discourse:

Since I am put to know, that your own science  
Exceeds, in that, the lists of all advice  
My strength can give you: Then no more remains  
But that to your sufficiency, as your worth is able,  
And let them work."

I must refer those who are desirous of seeing the various attempts to extract a meaning from this passage to the Variorum Edition, and content myself with those of the two latest editors, Mr. Collier and Mr. Knight.

Mr. Collier says:

"This passage is evidently corrupt, as is shown both by the metre and the sense. The latter will be cleared by the omission of the preposition 'to': 'then no more remains [to be said], but that your sufficiency, as your worth is able, and let them work.' This change, however, will only partially cure the defective measure; and even were we to omit 'that,' as well as 'to,' the line would not be perfect without reducing 'sufficiency' to a trisyllable. It has been thought best, therefore, to leave the text as it stands in the first folio. 'Sufficiency' is adequate authority."

Mr. Knight says:

"We encounter at the onset one of the obscure passages for which this play is remarkable. The text is usually printed thus:

"Then no more remains  
But that to your sufficiency, as your worth is able,  
And let them work."

It is certainly difficult to extract a clear meaning from this; and so Theobald and Hanmer assume that a line has dropped out, which they kindly restore to us, each in his own way. The emendation which Steevens proposes is much less forced: 'Then' (says the Duke), 'no more remains to say,

'But your sufficiency as your worth is able,  
And let them work.'

"It is not our purpose to remove obscurities by additions or omissions, and therefore we leave the passage as in the original, excepting a slight alteration in the punctuation. We believe it may be read thus, without much difficulty. 'Then no more remains (to say on government) But that, (your science) to your sufficiency, (joined to your authority) as your worth (as well as your virtue) is able (equal to the duty), and let them work (call them into action).'"

I cannot say that this exposition (paraphrastic as it is) is clear to me; and I feel confident that our great poet never wrote the words "But that," following as they do "Exceeds in that." What does "But that" refer to? It cannot refer to "science," as Mr. Knight imagines. The remedy lies in a very trifling correction of the press. In the MS. from which the play was printed, the words "But th'to" were thus written, and the compositor mistook "th'r" for "th't"; there is no comma after that in the old copies. Replace "thereto" and the passage is perfectly clear as to sense.

"Then no more remains  
But thereto your sufficiency, as your worth is able,  
And let them work."

It may be necessary to show that the word I propose would be used by the poet just in the sense required here. The following passage from the *Winter's Tale*, Act I. Sc. 2., will, I think, place it beyond doubt:

"Camillo,  
As you are certainly a gentleman, thereto  
Clerk-like experienc'd, which no less adorns  
Our gentry, than our parents' noble names,  
In whose success we are gentle," &c.

I take the sense of the whole passage thus: "Since I must acknowledge that you are better skilled in the nature of *government* than I am, it would be idle in me to lecture you on the subject. Then nothing more is wanting but *thereto* your sufficient authority (i. e. to govern), as you have the ability, and let them (your skill and authority) come into operation."

*Sufficiency*, as Warburton long ago observed, is *authority*, but may possibly be here used in the Latin sense of *substitution*. Escalus is to be Vicegerent. The very slight change necessary, and the great probability of the occurrence of the error, strongly recommend this simple emendation.

Daily experience is manifesting how large a portion of the difficult passages are errors of the printer of the first folio, the two happy corrections lately given in *The Athenæum*, for instance: who can doubt that in *Coriolanus*, Act III. Sc. 1., "Bosome-multiplied" should be "Bissom-multi-tude:" or that, in *All's Well that Ends Well*, Act V. Sc. 3., "infuite comming" should be "infinite cunning?" A glance at the passages as they stand in the old print of the first folio would convince the most sceptical. A list of mere printer's errors in that book would be not a little astounding.

S. W. SINGER.

[It may be proper to observe, that this Note by Mr. SINGER had been in the Editor's possession at least a fortnight previous to the appearance of that by our esteemed correspondent at Leeds in our last Number.]

#### POLK LOBB.

*Sites of Buildings mysteriously changed.*—It may be amusing to the readers of "N. & Q.," and attended with some useful result, to record a few popular traditions respecting the mysterious opposition to the building of certain edifices on the spots originally designed for them by their founders. I will introduce the subject with the local traditions about the building of three churches well known to myself.

1. The church of Breedon, in Leicestershire, stands alone on a high hill, the village being at its foot. The hill is so steep on the side towards the village, that a carriage can only ascend by taking a very circuitous course; and even the footpath winds considerably, and in some parts ascends by steps formed in the turf. The inconvenience

of such a situation for the church is obvious, and the stranger, of course, wonders at the folly of those who selected a site for a church which would necessarily preclude the aged and infirm from attending public worship. But the initiated parishioner soon steps forward to enlighten him on the subject, and assures him the pious founder consulted the convenience of the village, and assigned a central spot for the site of the church. There the foundation was dug, and there the builders began to rear the fabric; but all they built in the course of the day was carried away by doves in the night, and skilfully built in the same manner on the hill where the church now stands. Both founder and workmen, awed by this extraordinary interference, agreed to finish the edifice thus begun by doves.

2. The parish church of Wendover, in Buckinghamshire, stands nearly half a mile from the town. The church was to have been placed on a field adjoining the town, and there the building of it was begun; but the materials were all carried away in the night by witches, or, as some relate the tradition, by fairies, and deposited where the church now stands. The field in which the church was to have been built is still called "Witches' Meadow."

3. The parish church of Winwick, Lancashire, stands near that miracle-working spot where St. Oswald, king of the Northumbrians, was killed. The founder had destined a different site for it, but his intention was overruled by a singular personage, whose will he never dreamed of consulting. It must here be noticed that Winwick had then not even received its name; the church, as not uncommon in those days, being one of the earliest erections in the parish. The foundation of the church, then, was laid where the founder had directed, and the close of the first day's labour showed the workmen had not been idle, by the progress made in the building. But the approach of night brought to pass an event which utterly destroyed the repose of the few inhabitants around the spot. A pig was seen running hastily to the site of the new church; and as he ran he was heard to cry or scream aloud "We-ee-wick, We-ee-wick, We-ee-wick!" Then, taking up a stone in his mouth, he carried it to the spot sanctified by the death of St. Oswald, and thus employing himself through the whole night, succeeded in removing all the stones which had been laid by the builders. The founder, feeling himself justly reproved for not having chosen that sacred spot for the site of his church, unhesitatingly yielded to the wise counsel of the pig. Thus the pig not only decided the site of the church, but gave a name to the parish.

In support of this tradition, there is the figure of a pig sculptured on the tower of the church, just above the western entrance; and also the following Latin doggerel:

"Hic locus, Oswalde, quondam placuit tibi valde;  
Northanhumbroꝝ fueras Rex, nunque Polorum  
Regna tenes, loco passus Marcelde vocato."

May not the phrase "Please the pigs" have originated in the above tradition, since the founder of Winwick Church was obliged to succumb to the pleasure of his porkish majesty?

Instances of equally marvellous changes in the sites of buildings are recorded in Bede, and other monkish writers. Perhaps it would not be difficult to unravel the mystery of such changes.

W. H. K.

*Burning the Bush.*—While in Herefordshire last spring, I noticed a singular custom in the agricultural districts. When the wheat is just springing out of the ground, the farmer's servants rise before daybreak, and cut a branch of thorn of a particular kind. They then make a large fire in the field, in which they burn a portion of it; the remaining part is afterwards hung up in the house. They do this to prevent the smut, or mildew, affecting the wheat.

J. B. ROBINSON.

Belper.

*Essex Superstition.*—An uncle of mine, who has a large farm near Ilford, tells me, that observing a horse-shoe nailed to the door of one of his cow-houses, he asked the cow-keeper why he had fixed it there. The lad gravely replied, "Why, to keep the wild-horse away, to be sure." This is, to me, a new reason for the practice.

I have learned that the superstition about the bees deserting their hives on the death of one of their owner's family, is common in the same county. A lady tells me, that calling upon some poor people who lived at Hyde Green, near Ingatestone, she inquired after the bees. The old woman of the house replied, "They have all gone away since the death of poor Dick; for we forgot to knock at the hives, and tell them he was gone dead."

C. MANSFIELD INGLEBY.

OLD SONG, "NOT LONG AGO I DRANK A FULL POT."

I send another old song; and, as in the case of the "Cuckold's Cap," I would ask is it known?

Not long ago I drank a full pot,

Full of sack up to the brim,

I drank to my friend, and he drank his pot,

Thus we put about the whim.

Six bottles at a draught he pour'd down his throat;  
But what are such puny sips as these?

I laid me all along, with my mouth unto the bung,  
And I drank up a hogshead to the lees.

I have heard of one who drank whole tankards,

And styl'd himself the Prince of Sots;

But what are such poor puny drunkards?

Melt their tankards, break their pots.

My friend and I did join for a cellar full of wine,  
We drank the vintner out of door,  
We drank it ev'ry drop, one morning at the tap,  
And we greedily star'd about for more.

My friend then to me made this motion,  
Don't let's part thus with dry lips;  
With that we sail'd upon the ocean,  
Where we met with a fleet of ships;  
All laden with wine which was superfine,  
The merchants they had ten thousand tun,  
We drank it all at sea, before they reach'd the quay,  
And the merchants swore they were all undone.

My friend not having quench'd his thirst,  
Said, to the vineyard let us haste;  
There we seized the canary first,  
That yielded to us but a taste:

From thence unto the Rhine, where we drank up  
all their wine;

Till Bacchus cried "Hold, hold! 'ere I die!"  
He swore he never found, in the universe around,  
Two such thirsty souls as my friend and I.

"Pooh!" says one, "what a beast he makes himself,  
He can neither stand nor go!"

"Sir," said I, "that's a grand mistake of yours,  
For when did you ever know a beast drink so?  
'Tis when we drink the least, we drink the most  
like beasts;

'Tis when we carouse with six in hand;  
'Tis then and only then, we drink about like men,  
When we drink 'till we neither can go nor stand."

J. R. R.

### Minor Notes.

*Boston and Bunker's Hill.*—In the plan of Boston, among the maps of the Useful Knowledge Society, is to be found, near Charleston, and on Breed's Hill (the real site of the battle usually misnamed as of Bunker's Hill), the following notice, "Defeat of the British, 1775." My first idea was, that, *Liberal* though the Society might be, it was being rather too liberal to give away in this manner a victory which, however bloody and fruitless, was indubitably ours: but, on second thoughts, it seemed that the whole fault arose from copying too implicitly an American map. Now I am well aware that a very large part of the Americans, from continually vaunting (and with good reason) the valour they displayed, and the honour they acquired, on that occasion, have gradually worked themselves into the belief that they were the victors, even though their own historians tell a different tale; and they have even placed inscriptions on the monuments standing on the site of the intrenchments from which they were forced by the British; which inscriptions also assert a similar claim. This would be of no great consequence had it been confined to themselves; but its being transferred to an English publication not only

tends to mislead many persons on this side, but enables the Americans to refer with confidence to it, as an admission of *their* victory on the part of the British; and no one who remembers the use they made, on the Oregon Question, of a similarly occasioned error in one of the Society's globes, can doubt that our Transatlantic friends would make the most of this trifling affair in confirmation of their claims to the victory. J. S. WARDEN.

*Snooks.*—This name, so generally associated with vulgarity, is only a corruption, or rather a contraction, of the more dignified name of *Sevenoaks*. This town is generally called *Se'noaks* in Kent; and the further contraction, coupled with the phonetic spelling of former days, easily passed into *Snooks*. This is no imaginary conclusion, for I am told by a trustworthy friend that Messrs. Sharp and Harrison, solicitors, Southampton, have recently had in their possession a series of deeds in which all the modes of spelling occur from *Sevenokes* down to *Snokes*, in connexion with a family now known as *Snooks*. G. W. J.

*Last Slave sold in England.*—Can any of your correspondents tell me the date of the last public slave sale in England? Till the establishment of Granville Sharpe's great principle, in 1772, announcements of these are by no means uncommon. The following, from the *Public Ledger* of Dec. 31, 1761, grates harshly upon the feelings of the present generation:—

"FOR SALE:

"A healthy negro girl, aged about fifteen years; speaks good English, works at her needle, washes well, does household work, and has had the small-pox."

SAXONICUS.

*Hoax on Sir Walter Scott.*—The following passage occurs in one of Sir W. Scott's letters to Southey, written in September, 1810:

"A witty rogue, the other day, who sent me a letter subscribed 'Detector,' proved me guilty of stealing a passage from one of Vida's Latin poems, which I had never seen or heard of; yet there was so strong a general resemblance as fairly to authorise 'Detector's' suspicion."

Lockhart remarks thereupon:

"The lines of Vida which 'Detector' had enclosed to Scott, as the obvious original of the address to 'Woman' in *Marmion*, closing with—

'When pain and anguish wring the brow,  
A ministering angel thou!'

end as follows: and it must be owned that if Vida had really written them, a more extraordinary example of casual coincidence could never have been pointed out.

'Cum dolor atque supercilio gravis imminet angor,  
Fungere angelico sola ministerio.'

"'Detector's' reference is Vida ad *Eranen*, El. ii. v. 21.; but it is almost needless to add there are no such lines, and no piece bearing such a title in Vida's

works. 'Detector' was, no doubt, some young college wag; for his letter has a Cambridge post-mark."

It may interest to know that the author of this clever hoax was Henry I. T. Drury, then, I think, of King's College, Cambridge, and afterwards one of the Masters at Harrow. The lines will be found in the *Arundines Cami*. W. T. M.

Hong Kong.

### Queries.

#### IRISH QUERIES.

1. O'Donovan, in his edition of the *Post-Invasion Annals of the IV. Masters*, vol. iii. p. 2091. note, says that he "intends to publish a review of Spenser's *View of the State of Ireland*, in which he will give him full credit for his discernment of abuses, and expose all his intentional figments." Query, Has this review since appeared in any Irish periodical, or other publication?

2. What is the relationship (or may it possibly be the *identity*?) between Gilbert de Clare, Earl of Gloucester, who married a daughter of William, Earl Marshal, the famous Protector, during Henry III.'s minority, and Gilbert de Clare, Earl of Gloucester, who married a daughter of King Edward I.?

3. The inquirer will consider himself extremely indebted to any one who will inform him of the existence of a set of Middle-Age Maps of the countries of Europe, of 8vo. or small 4to. size, published in England, *France*, or *Germany*, in print, or easily to be had second-hand, *more or less accurate*.

Koch's *Révolutions de l'Europe*, tome iii., Paris, 1814, gives seven maps of the whole continent and its adjacent islands, at the following periods of Middle-Age history:

- (1.) Avant l'Invasion des Barbares;
- (2.) Vers la Fin du V<sup>e</sup> Siècle;
- (3.) Sous l'Empire de Charlemagne;
- (4.) Vers la Fin du IX<sup>e</sup> Siècle;
- (5.) Vers 1074;
- (6.) Vers 1300;
- (7.) A l'An 1453;

which contain, of course, but few names of places. Were Europe divided into five unequal parts, say, 1. The Northern Countries; 2. The British Isles; 3. The Germanic Countries, Hungary, &c.; 4. France and Spain; 5. Italy, Turkey, &c.; and maps of these five parts given, the Northern Countries at three periods, the British Isles at four ditto, and the others at seven periods, as above, we should require twenty-eight maps (not too great a number, as the King's College *Modern Atlas*, of a convenient size, has twenty-five), which if they contained names of places as closely packed as the King's College *Atlas*, and laid down from Spruner, or some other trustworthy authority, would soon, it may be said without much foresight,

be in the hands of so many readers of history, as to answer thoroughly to any bookseller undertaking to bring them out.

4. A copy of O'Brien's *Irish-English Dictionary*, first edition, 4to., old, half-calf, margins a little water-stained, otherwise perfect and clean, lately priced at 25s., to be exchanged for a clean copy of the edition of 1832 (inferior in value but more portable), and a clean copy of Thady Connellan's elementary *Irish Dictionary*, published by Wall, Temple Bar; Hatchard, and Rivingtons: or the latter will be purchased at a moderate price, without exchange.

Any one desiring to report the books wanted, to be so kind as to do so in "N. & Q."

MAC AN BHAIRD.

### Minor Queries.

*The Azores*.—In a note in *Our Village* (vol. v.), Miss Mitford says that this name was given to these islands collectively, on account of the number of hawks and falcons found on them. Is the name Spanish; and does the Natural History of the islands at the present time confirm the assertion? J. O'G.

*Johnny Crapaud*.—In one of Queen Elizabeth's Wardrobe books is the following entry of a trinket, devised at the period of the Duke of Alençon's courting her Majesty:

"Item, one little Flower of gold, with a *Frog* thereon; and therein mounseer his physnomie, and a little Pearl pendant."

"Query," says Miss Strickland (*Queens*, vol. vi. p. 471., 1st edit.), "was this whimsical conceit a love-token from the Duke of Alençon to his royal *belle amie*, and the frog designed, not as a ridiculous, but a sentimental allusion to his country?"

To which Query I would add another: When was the term of *Johnny Crapaud* first applied to the French people, and on what occasion? I am aware of the notion of its being on account of their said partiality for eating frogs; which, by the bye, having tasted, I can pronounce to be very good: *mais chacun à son goût*. Is the frog introduced in the arms of Anjou or Alençon? PHILIP S. KING.

*Poems in the "Spectator"*.—The fine moral poems which first appeared in the *Spectator*, e.g. that commencing "When all thy mercies, O my God;" the version of the Twenty-third Psalm, "The Lord my pasture shall prepare;" "The spacious firmament on high," &c., are, as most of our readers are aware, commonly ascribed to Addison. In a recent collection of poetical pieces, however, I have seen them attributed to Andrew Marvell. Can any of your readers certify either of these contradictory assertions? J. G. F.

*Old John Harries*, "*Bishop of Wales*."—I have "An Elegy to the Memory of the late worthy



and pious Mr. John Harries of Amleston, in Pembroke-shire, Preacher of the Gospel;" from which it appears that, after devoting himself to preaching for forty-six years, through both North and South Wales, and more particularly in "Roose, Castlemartin, Pembroke, Haverfordwest, Narberth, Woodstocklop, and Amleston," he died at Newport on the 7th of March, 1788. Will you allow me to ask your numerous correspondents whether any of them can assist me in tracing his pedigree? One of his sons, a minor canon of Bristol, bore the arms of Owen Gwynedd, viz. "vert, three eagles displayed on a fesse, or," on his book-plate. He was often called the "Bishop of Wales," from the large district through which he overlooked the progress of the Gospel.

I. J. H. H.

St. Asaph.

*University Hood.*—What is the origin of wearing hoods to indicate a man's University degree; and how old is the practice?

J. G. F.

*Black Rood in Scotland*—*Cross Neytz.*—Observing that in Vol. ii. of "N. & Q." pp. 308. 409., and in Vol. iii., p. 104., there is a discussion about the "Black Rood of Scotland," which does not seem to be very satisfactorily concluded, I am tempted to send you a passage from Madox's *Baronia Anglica*, p. 268., &c., which seems to bear upon the point in question, but I am not competent to say how far it may serve to throw any light upon the obscurities of the case.

It there appears that 13th Oct. 1306, James Steward of Scotland swore fealty to King Edw. I.:

"By his corporal oath taken upon the consecrated body of Christ; and upon the two holy crosses, to wit, the cross Neytz, and the *Blakerode Descoces*, and other holy reliques."

"In the priory of Lanrecost, in the diocese of Carlisle, before W. Bp. of Lichfield and Coventry, the King's Chancellor; and in the presence of Adomar de Valence."

I perceive in one of your communications, there is mention of the *English Cross*, the *Cross Nigh*, which in Madox is called "the Cross Neytz." Perhaps some of your antiquarian correspondents will favour us with some explanation of this cross.

I should wish moreover to elicit some further particulars of *Thomas Madox*, the *Historiographer Royal*, who has so well deserved of all lovers of ancient English history by the four books in folio which he has left us: especially his *Formulare Anglicanum*, and that work of prodigious industry and research, his *History of the Exchequer*. There is some account in Nichols' *Lit. Anecdotes*, but I should wish to see some more particulars of his life and studies, and a more exact critique upon his several works.

J. T. A.

*Crown Jewels once kept at Holt Castle.*—I remember reading many years since (I have for-

gotten both the title and the subject of the work) that the *crown jewels* were once deposited in Holt Castle, about five miles from Worcester, for greater safety. Can any of your kind correspondents inform me when and upon what turbulent occasion it was thought necessary to forward them to the above stronghold on the banks of the Severn, and who resided there at the time?

J. B. WHITBORNE.

"*Cane Decane*," &c.—I should like to know, if you can inform me, where the following couplet is to be found, upon an ecclesiastic singing a hunting song:

"*Cane Decane canis; sed ne cane, cane Decane,  
De cane, de canis, cane Decane, cane.*"

Which may be thus freely translated:

"Hoary Deacon, sing; but then,  
Not of dogs, but hoary men."

W. W. E. T.

Warwick Square, Belgravia.

*Rev. John Meekins, D.D.*—Are there any letters of the Rev. Jno. Meekins, D.D., Oxon., chaplain to George, Prince of Denmark, the royal consort of Queen Anne, extant? and in what year did he die?

MICÆNIS.

*Finsbury Manor.*—Will some of your correspondents kindly inform me where I can meet with an authority to prove the Lord Mayor of London is styled *mayor* by virtue of crown charters, and lord as *lord* of the manor of Finsbury? I have seen such a statement, but cannot bring to mind the work in which it occurred.

AMANUBENSIS.

*Frebord.*—I want information on this matter, and consider "N. & Q." peculiarly the place wherein to seek it, because it is a matter mainly dependent on local custom. All the notice of Frebord that I have been able to discover in books is derived from Dugdale. For instance, in Jacob's *Law Dictionary*, ed. 1807, I read—

"Frebord, *Franchordus*, ground claimed in some places more or less, beyond, or without the fence. It is said to contain two foot and a half."—*Mon. Ang.*, tom. ii. p. 141.

I heard, the other day, of a Warwickshire gentleman who claimed ten or twelve feet; but the immediate reason for my Query is a claim at present under the notice of a friend of mine is for sixty-six feet freebord! Is not such a claim preposterous?

P. M. M.

*The Stature of Queen Elizabeth.*—In a book entitled *Physico-Theology*, being the substance of sixteen sermons preached in St. Mary-le-Bone Church, London, at the Honourable Mr. Boyle's lectures in 1711 and 1712, with notes, &c., by the Rev. W. Derham (a second edition, with additions, published in 1714), the author, in treating of the stature and size of man's body, says there is great

reason to think the size of man was always the same from the Creation; and in a note at page 330., after quoting Dr. Hakewill's *Apolog.* and other authorities, concludes with these words:—

"Nay, besides all this probable, we have some more certain evidence. Augustus was five foot nine inches high, which was the just measure of our famous Queen Elizabeth, who exceeded his height two inches, if proper allowance be made for the difference between the Roman and our foot."—Vide Hakewill, *Apolog.*, p. 215.

Probably some of your learned correspondents may give additional information on this interesting subject. J. F. ALLEN.

Macclesfield.

*Portrait of Charles Mordaunt, Earl of Peterborough.*—Can any of your readers inform me if there exists an original picture of Charles Mordaunt, the famous Earl of Peterborough, and where such can be seen? A TRAVELLER.

*Inscription by Luther.*—In looking at some of the old books in the library of the British Museum, I observed, on the fly-leaf of an old Bible, an inscription by Martin Luther, the meaning of which was the following:—

"Elijah the prophet said, the world had existed 2000 years before the law (from Adam to Moses); would exist 2000 years under the Mosaic dispensation (from Moses to Christ), and 2000 years under the Christian dispensation; and then the world would be burnt."

The manuscript was in German and very much effaced, so that I am not able to remember the words, though I very well remember the meaning.

Could any reader inform me in what part of the Bible this prophecy of Elijah's is to be found? for I have searched for it in vain. C. H. M.

"*O Juvenis frustra,*" &c.—I should be glad to be informed, through your publication, where I may find this line,—

"*O Juvenis frustra est tua Doctrina Plebs amat Remedia.*"

J. W. V.

*All-fours.*—In Macaulay's essay on Southey's edition of *The Pilgrim's Progress* (Longman & Co., p. 184.) occurs a curious use of this expression:

"The types are often inconsistent with each other; and sometimes the allegorical disguise is altogether thrown off. . . . It is not easy to make a simile go on all-fours. But we believe that no human ingenuity could produce such a centipede as a long allegory in which the correspondence between the outward sign and the thing signified should be exactly preserved. Certainly no writer ancient or modern has achieved the adventure."

This meaning I cannot find in Bailey's *Dictionary*, and it has escaped the curious vigilance of Blakie's compilers. The saying, however, is a

very old one. Sir Edward Coke employs it (*Coke upon Littleton*, lib. i. c. 1. sect. 1. p. 3. a.):

"But no simile holds in everything; according to the ancient saying, *Nullum simile quatuor pedibus currit.*"

There is a marginal reference here to 1 Hen. VII. 16.

Perhaps some of your philological correspondents can throw some light on the origin of the phrase, or at least give me some other examples of its use. Is the expression "To be on all-fours with" good English? C. MANSFIELD INGLEBY.

*Richard, second Son of the Conqueror*, is said by Hume, and by some minor writers after him, to have been killed by a stag in the New Forest; but William of Malmesbury and Roger of Wendover both say that he died of fever, consequent on malaria, which struck him while hunting there. This is well known to be of frequent occurrence in the neighbourhood of desolated human dwellings; and thus seems to involve even a more striking instance of retributive justice than the fate which Hume assigns to him. The fatality attending most of this name in our history is singular. Of nine princes (three of them kings) who have borne the name of Richard, seven, or, if Hume is right, eight, have died violent deaths, including four successive generations of the House of York. J. S. WARDEN.

*Francis Walkinghame.*—Your correspondent's mention of my *Arithmetical Books* (Vol. v., p. 392.) reminds me of a Query which I made in it, and which has never obtained the slightest answer—Who was Francis Walkinghame, and when was his work on arithmetic first published? The earliest edition I know of is the twenty-third, in 1787; but I am told, on good authority, that Mr. Douce had the sixteenth edition of 1779.

A. DE MORGAN.

*Optical Phenomenon.*—I shall be much obliged to anybody who will explain a phenomenon which I have observed.

Suppose 1. A street from twenty to thirty feet broad.

2. At the open window of a house on one side stands a man looking at the corresponding window of the house on the opposite side; that is, he looks at what was a window, but is now filled up with a large board that is covered with an inscription of short lines, black on white; in short, just such a board as one sees at a turnpike gate.

3. From shortness, or defect, of sight (I cannot say which), the man is unable to read the inscription as he stands at his window.

4. He sits down on a low seat, so as to bring his eye almost close to, and just on a level with, the sill of his own window. He then slowly raises and depresses his head. As he does this, it of course appears to him as if his own window-sill travelled up and down the board opposite.

5. In doing so it comes successively under each line of the inscription.

6. As it does so, that one line becomes perfectly legible. N. B.

### Minor Queries Answered.

**Abraham-Men.**—Although I cannot find it in your former volumes, nor in your Index, I think there was an inquiry in one of your past Numbers as to the meaning of the phrase "*To sham Abraham*."

If there has been any reply, will you be good enough to refer me to it? as it may explain the passage in Burton's *Anatomy of Melancholy*, that "every village almost will yield dummerers *Abraham-men*," &c. (Part I. sec. 2., vol. i. p. 360.)

W. W. E. T.

Warwick Square, Belgravia.

["*To sham Abraham*" is a cant expression, having reference to the practices of a class of vagabonds and cheats once common in this country. In Decker's *English Villanies* there are many curious particulars of the habits of this class of impostors. "*She's all Abram*," that is, quite naked. "*What an Abram!*" an exclamation for a ragged fellow. "*An Abraham-man*" was an impostor who personated a poor lunatic called Tom of Bedlam: one of this class is described by Shakspeare in his *Lea*, Act II. Sc. 3.:

"The basest and most poorest shape,  
That every penury, in contempt of man,  
Brought near to beast."

Among sailors, "*An Abram*" is being unwell, or out of sorts. When Abraham Newland was Cashier of the Bank of England, it was sung—

"I have heard people say,  
That sham Abraham you may,  
But you must not sham Abraham Newland,"]

**Author of "*Le Blason des Couleurs*."**—Can you give me the date of, or any account of the author of a small black-letter French work on heraldry entitled, *Le Blason des Couleurs en Armes*, &c. The author introduces himself as "*Je Sicille Herault a tres puissant roy Alphose Darragon: de Sicilie: de Vallence de Maillaque: de Corseique et Sardeigne: Conte de Barselonne*," &c.; and at the end of the first part it is said to be "*compose par Sicille Herault du roy Alphose daragon*."

H. N. E.

[See Brunet, *Manuel du Libraire*, vol. i. p. 279., ed. Bruxelles, 1838, 8vo.]

**Banyan-day.**—Can any of your correspondents inform me of the meaning and origin of the term "*Banyan-day*," which is frequently used by sailors? W. B. M.

Dee Side.

[A marine term for those days in which the sailors have no flesh meat; and is probably derived from the practice of the Banians, a caste of Hindoos, who entirely abstained from all animal food.]

**General Urmston.**—Can any of your correspondents inform me whether a General Edward Urmston, who married in 1752 Leonora daughter of the first Earl Bathurst, had any children; or whether he was himself an only son or child: also when he was born, or when he died? His wife died in 1798 (I believe). E. B.

[Lieutenant-General Edward Urmston, some time in the 1st regiment of Foot Guards, and afterwards, 10th November, 1770, Colonel of the 65th Regiment of Foot. He married in 1752 Leonora Bathurst; died 21st December, 1778, aged 59, and there is an altar tomb to his memory in the churchyard of Harrow, co. Middlesex. She died 1798.]

**Works of Alexander Neville.**—Can any of your readers inform me where I can find a collection of the works of Alexander Neville, the poetical writer, born anno 1544, second son of Sir Alex. [Richard] Neville of South Leverton, Notts, by Ann, fourth daughter of Sir Edw. [Walter] Mantle; he died anno 1614? Any particulars or references concerning him would be acceptable. Was he the Alexander Neville who sate for Christchurch, Hants, 1585, and for Saltash 1601. J. K.

[There is no edition of the collected works of Alexander Neville or Nevyll; the following will be found in the British Museum under the word *Neryllus*:—1. *De Furoribus Norfolciensium*, Ketto Duce, 4to., 1575. According to Hearne, there are two editions of this date of 1575; the first, without the passage displeasing to the Welshmen, dedicated only to Abp. Parker; the other, with two dedications, viz. that to Abp. Parker, and a new one to Abp. Grindall. The offensive passage is at p. 132. "*Sed enim Kettiani rati*," &c., to "*Nam preter quam quod*," &c., p. 133. 2. The same work in English, *Norfolk Furies and their Foyle, under Kett and their accursed Captain*; with a *Description of the famous Citye of Norwich*, by Richard Woods, 4to., 1615, 1623. 3. *Academia Cantabrigiensis Lachryma*, Tumulo Nobilissimi Equitis D. Philippi Sidneij Sacrate, 4to., 1587. A biographical notice of Alexander Neville is given in Chalmers' *Biog. Dict.*, which does not mention that he ever had a seat in parliament. He died in 1614, and was buried in Canterbury Cathedral.]

**Lindisfarne.**—What is the meaning or origin of the word "*Lindisfarne*?" K. N. P.

[Holy Island was called Lindisfarne from the *Lindis*, a rivulet which empties itself into the sea from the opposite shore: *farne*, the concluding syllable, is a corruption of the Celtic word *fairen*, a recess.]

**Index to the Critical Review.**—Was there ever a general index published to the whole or any portion of the *Critical Review*, which commenced in 1756, and I believe ended in 1816? If so, where can it be obtained. W. J. B.

[There were five series of the *Critical Review* between the years 1756 and 1817. No general index has been published.]

"No great shakes."—Can any of your readers state the origin of the expression "no great shakes," which has obtained an almost universal use, and is employed under a great variety of circumstances? No doubt a knowledge of its derivation would interest many subscribers to "N. & Q." as well as I. J. H. H.

[*Shakes*, as used in the following passage by Byron, is a vulgarianism, which probably may be traced to the custom of *shaking* hands, the *shake* being estimated according to the value set upon the person giving it, and hence applied to the person. Byron writing to Murray, Sept. 28, 1820, says, "I had my hands full, and my head too just then (when he wrote *Marino Faliero*), so it can be no great shakes."—See Richardson's *Dict. s. v.*]

*Translation of Richard de Bury.*—Is the translation of Richard de Bury's *Philobiblon*, "with a memoir of the illustrious bishop," promised by W. S. G., Vol. ii. p. 203., yet published? L. S.

[Our correspondent should remember, that "church work is slow work," as Addison facetiously makes Sir Roger de Coverley complain. From a prospectus recently issued, we learn that the *Philobiblon* is still preparing for publication; and that gentlemen who may wish to have copies are requested by the author to transmit their names to Mr. R. Robinson, Pilgrim Street, Newcastle-on-Tyne.]

*Life of Ken.*—Who is the author of the *Life of Bishop Ken*, by a Layman, published a year or two since? E. G.

Dorchester.

[J. L. Anderdon, Esq., author of *The River Dove*, &c., and editor of Bishop Ken's *Approach to the Holy Altar*.]

*Wedding Rings.*—Can any of your informants give me the origin of the wedding ring, by whom it was introduced, and what it was meant to signify, and does now signify? BOSQUECILLO.

[Wheatly, in his *Rational Illustration of the Book of Common Prayer*, ch. x. sect. 5., has ably discussed the origin of the marriage ring, accompanied with numerous references to early and later writers on this visible pledge of fidelity.]

*Monasteries, &c. dissolved.*—Will any of your correspondents kindly inform me where I can find an authentic account of the hospitals, monasteries, and religious houses pillaged and destroyed, consequent on the commission of inquiry issued by Henry VIII? T. DYSON.

Gainsborough.

[The most authentic account of English monasteries, &c. will be found in Dugdale's *Monasticon*, edited by Cayley and Ellis; Tanner's *Notitia*, edit. 1744; and Stevens's *Additions to Dugdale*. In Dodd's *Church History*, by Tierney, vol. i. p. 458., will be found "A List of the Abbots, Priors, and other Superiors of the Principal Religious Houses in England, from the

Foundation to their Suppression." And for a list of all the mitred abbots and priors of England, who are known to have been mitred, or to have sat in parliament subsequent to the beginning of the reign of Edward III., see *Glossary of Heraldry*, pp. xxix. xxx.]

*Bishops at the Hampton Court Controversy.*—Can you inform me who were the nine bishops who attended the Hampton Court conference in 1603-4? C. H. D.

[Archbishop of Canterbury, John Whitgift; London, Richard Bancroft; Durham, Tobias Matthew; Winchester, Thomas Bilson; Worcester, Gervase Babington; St. David's, Anthony Rudd; Chichester, Anthony Watson; Carlisle, Henry Robinson; Peterborough, Thomas Dove.]

### Replies.

#### SCOTTISH REGALIA.

(Vol. iv., p. 208.)

The story referred to by Jeremy Taylor reminds me of a somewhat similar instance of dishonest astuteness I lately heard of in Scotland, from an old Highlander; the which, though courtesy forbade me to dispute, I at the time received "cum grano," and have since been unable to verify. It was as follows:

The custodians (whether rightful or not, I know not, as no date was assigned to the action of the narrative) of the Scottish regalia being bound by an oath to deliver it to the Governor of Carlisle, as the nearest representative of the English sovereign, by a certain day, determined upon a plan for performing (!), and at the same time evading, their promise. Having selected the most able steed in Scotland, a suitable deputation escorted the regalia *and the horse* to the appointed place of tradition: The embassy carrying with them the more valuable and portable of their treasures—the jewels, not the horse, of which hereafter,—were duly admitted to an audience with the governor, who received them in the presence of the principal inhabitants of Carlisle: and having produced and surrendered the regalia (and doubtless taken an acquittance!), surreptitiously, and with gipsy adroitness, regained possession of it, and conveying it from the audience chamber, immediately delivered it to an expectant messenger; who, mounted on the before-mentioned horse, awaited its return outside the hall; and who, *ventre à terre*, pursued his eager flight across the border, nor once drew rein until his precious burden was again deposited in the custody of Scottish tenure. Whether the deputation was dismissed, and escaped before the discovery of its chicanery, or whether the conspirators received the well-merited punishment of their audacious dissimulation, my informant knew not. And although the story tells more in favour of the astuteness than

the honesty of his countrymen (if true), he narrated it with considerable unctio, and declared that it was generally believed and admired in Scotland; the patriotism displayed, the dangerous nature of the enterprise, and the success which attended it, palliating any stigma which might attach to the want of faith, double dealing, and casuistry which marked the transaction.

The method by which the horse's title to be considered the ablest in Scotland was ascertained, was ingenious. The horses the most renowned for fleetness and endurance were secretly collected, and having been deprived of water for a considerable time, were presently, one by one, permitted to bury their heads in the grateful bucket, and the duration of each draught was scrupulously watched and recorded; the animal that retained its nostrils for the longest time immersed being selected for the honour of rescuing the royal treasure, as having given proofs of its superior wind and bottom.

Is any credit to be attached to the story: and if historical, can any reader inform me where it is recorded?

C. A.

St. John's Wood.

#### GOSPEL OAKS.

(Vol. v., pp. 157. 209.)

The replies of FABER, EXON., and P. T. to the inquiry of STEPHEN, concerning the origin of Gospel Oaks, are not very explanatory.

The oak was consecrated to the god of thunder—Ang.-Sax., *Thunor*; Gallic, *Taranis*; Irish, *Toran*; Anc. N. *Thor*—as being more generally struck by lightning than any other tree; and the acorn was called by the Romans *Jovis glans*, the fruit of the supreme god.

"*Quercus Jovi placuit.*"—*Phædrus*, III. 17.

"*Magna Jovis antiquo robore quercus.*"

*Virg. Georg.* III. 332.

At Dodona stood the *δρῦς ὑφίκομος Δίος*.—*Od.* XIV. 327. Woods, groves, and trees were the temples and sacred emblems of the Deity among the greater part of the Pagans, but especially among the Teutonic and Celtic tribes. Maximus Tyrius, an author of the second century, informs us, concerning the worship of the Celts:

Κελτοὶ σέβουσι μὲν Δία, ἔγλαμα δὲ  
Διὸς Κελτικὸν ὑψηλὴν δρῦν.

And Tacitus gives us the oldest testimonies concerning the Germans, *Germ.* 9.:

"*Ceterum, nec cohibere parietibus Deos, neque in ullam humani oris speciem assimilare, ex magnitudine celestium arbitrantur. Lucos ac nemora consecrant, Deorumque nominibus appellant secretum illud, quod sola reverentia vident.*"—*Vid. Germ.* 39. cap. 40. cap. 43., &c.

Also, a passage of the later Claudian is to the same purpose:

"*Ut procul Hercyniæ per vasta silentia silvæ Venari tuto liceat, lucosque vetusta Religione truces, et robora Numinis instar Barbarici, nostræ feriant impune bipennes.*"—*Cons. Stilich.* I. 288.

From these passages it will be seen that the gods dwelt in these groves, and that sacred vessels and altars were placed there, but no images; neither were temples erected.\* The practice of worshipping the gods in woods and trees continued for many centuries, till the introduction of Christianity (*Vid. Willibald, A.D. 786, in Vita Bonifacii*), and the converters did not disdain to adopt every means to raise Christian cultus to higher authority than that of Paganism, by acting upon the senses of the heathen, e.g. using white robes for those baptized, lighting of candles, burning of incense, &c.; and they erected the Christian churches, for the most part, upon the site of Pagan tree or temple; *Sulp. Severus* (ed. Amst. 1665), p. 485.:

"*Nam ubi fana destruxerat (Martinus), statim ibi aut ecclesias aut monasteria construebat.*"

*Dietm. V. Merseb.,* 7. 52., p. 859.:

"*Fana idolorum destruens incendit, et mare dæmonibus cultum inmissis quatuor lapidibus, sacro Chrismate perunctis et aqua purgans benedicta, novam Domino . . . plantationem eduxit.*"

The heathen gods were represented as impotent, in opposition to the true God, though not as powerless in themselves, and were converted into inimical evil powers, which must submit, but could nevertheless exercise a certain hurtful influence.

Some heathen traditions and superstitions remained, their names only being altered into those of Christ, Maria, and the saints. In this manner they spared the assuefactions of the people, and made them believe that the sacredness of the place was not lost, but henceforth depended on the presence of the true God.

The above facts will perhaps sufficiently explain the origin of the Gospel Oak.

PROFESSOR THEODORE GORDES.

Hampden House, Reading.

There is a tree called by this name a few miles from Winchester, in the parish of Tichborne or Cheriton,—I think the latter, but have no means of ascertaining at the present moment. Mention of it is made in Duthy's *Sketches of Hampshire*. L.G.

#### MITIGATION OF CAPITAL PUNISHMENT TO A FORGER.

(Vol. iv., p. 434.)

The case related by MR. GATTY is interesting, but requires sifting. Perhaps he will be good

\* *Brissonius De Regno Pers.* II. 28. : "*Persæ diis suis nulla templa vel altaria constituunt, nulla simulacra.*"

enough to do it, or to put me on the trail. As the energetic sister may be a reader of "N. & Q.," I do not wish to annoy her by printing the forger's name, but I shall be glad to have the place and date of the conviction.

About twenty years ago, the rule of hanging for forgery was broken in the case of Fry, a school-master, who was sentenced to death without any hope of mercy, and not reprieved till he had heard the "condemned sermon"—I think, not till the day before that which was fixed for his execution. He showed great fear; rolled upon the chapel floor, and delivered to the sheriffs a well-written protest against the right to inflict capital punishment. His being spared caused much surprise; and between that event and the abolition of the punishment of death for forgery, few, if any, were executed for that crime.

The sister, falling at the feet of Baron G—, who "was notorious for his unflinching obduracy," is a melo-dramatic event which, I think, would have found its way to the newspapers. But the most extraordinary thing is the conclusion:

"The forger was placed in the hulks prior to transportation; and before this took place he had forged a pass or order from the Home Secretary's office for his own liberation, which procured his release, and he was never afterwards heard of."

Letters to convicts in the hulks are opened by the officers before being delivered to the prisoners. It is not usual for the Home Secretary to write to a convict enclosing "a pass or order." On the contrary, a pardon is attended with a good number of formalities, and without one I do not think that any convict would have been allowed to quit the vessel. In that class of prisoners, leave of absence on parole, or a "day rule," would have been something peculiar enough to make the turnkey ask, "Where did you get this?" In short, a convict who made his escape as described must be as extraordinary a person as the strong American, who could sit in a basket and lift himself upon a table by the handles.

"She returned to the city at which the assizes had been held just as they were concluded. The two judges were in the act of descending the cathedral nave, after partaking of the Holy Sacrament, when," &c.

It is usual for the judges to attend divine service on the commission-day if they arrive soon enough, on the day after if they do not. If a Sunday occur during the sitting of the commission, they also attend; but I never knew, and on inquiring I cannot hear, that they ever so attended at the close of the assizes, when they are always glad to get on to the next town, if the circuit is not concluded, and away altogether if it is.

H. B. C.

U. U. Club.

#### LORDS MARCHERS OF WALES.

(Vol. v., pp. 30. 135. 189.)

Allow me to call upon your correspondent I. J. H. H., who dates from St. Asaph, to explain what he means by a Lordship Marcher; and what proof he possesses that his friend Mr. Lloyd is the "only Lord Marcher now extant in the kingdom?" The most authentic single record which we possess of the number, names, and situation of these lordships is the statute 27 Hen. VIII. ch. 26. The writs issued to the Lords Marchers, at various times before that statute, would perhaps furnish materials for a more exact enumeration of them; but the above Act was unquestionably intended to include all of them; and the only reason why the information conveyed by it is not complete is, that some of the names specified in it may perhaps be those of townships, or other districts within, or parcel of, some Lordship Marcher, and that other lordships seem to be comprehended under a general description, such as "all lordships lying between Chepstow Bridge and Gloucestershire." Hence, the number of real Lordships Marchers may, *perhaps*, be fewer or more than are there mentioned. Herbert, in his *History of Henry VIII.*, says that there were 141 Lordships Marchers. (Kennett's *Compl. Hist.*, vol. ii. p. 189.)

The lordship of Kemes is not, I think, specified in the Act; but I presume that it is comprehended within some of the descriptions of lordships in it. Probably it is included in sect. 16. In old writs of summons to attend the King in his wars, Kemes is associated with Dyvett or with Llandoverly.

The statute referred to did, in fact, extinguish the most characteristic privileges of a Lordship Marcher, and reduced it nearly to the level of an ordinary lordship, with such royalties only as have often been granted, and are still enjoyed, by Lords of Manors, or honours in other parts of England and Wales. The franchises left to them are enumerated in sections 25. and 30., explained by the later statute 1 & 2 Phil. & Mary, ch. 15. The palatine jurisdiction which they once possessed, and the exemption from ordinary process, exist no longer; and the various local customs prevailing in each lordship, which were repugnant to the common law of England, must have been almost wholly abolished by the operation of that Act. The lordships themselves remain in name, and in little more than in name.

Hence I am afraid that I. J. H. H.'s friend must be prepared to surrender the distinction of being the sole surviving Lord Marcher. In the strict and original sense of the term, there is now no such lordship in existence. In the sense in which alone the title can now be assumed, he shares the honour with many others; among others, with the Duke of Beaufort, who holds the very extensive and important Marcher Seignory of Gower and Kilvey.

Probably the number of private lordships of this kind is not now great; for, at the passing of the above statute, the majority were in the Crown; and if any have since been re-granted, it is most likely that their franchises and tenure would be so modified as to leave no vestige of the Marcher privileges in them.

The statement of your correspondent suggests to me another doubt. How could any Lordship Marcher be "erected by Martin of Tours?" Every such lordship must be of the creation of the Crown, either shown or presumed. The date of the establishment of these marcherships is so ancient that, perhaps, no one may have actually seen any document to prove them but charters of confirmation and inquisitions post-mortem; still the law refers their origin to specific Crown grants, and not to the act or authority of a mere subject. If, therefore, Martin, who was a tenant in capite of the Crown, founded the lordship of Kemea, he must have done—as the military invaders of Ireland in a subsequent reign did—conquered the territory with his own arms, and obtained palatine jurisdiction over it, with the assent and by the authority of the King.

Let me add, that the MS. treatise in the Harleian Collection (referred to *ante*, p. 135.) is printed in Pennant's *Wales*, and, more correctly, in vol. ii. of the *Transactions of the Cymmrodorion Society*. It is much to be lamented that the treatise on the Lordships Marchers, bequeathed by Sir Matthew Hale to the Society of Lincoln's Inn, is not to be found in that library. If the work was composed by that eminent judge himself, it must be one of the highest value and authority. Does any one possess it, or a copy of it? E. SMIRKE.

#### DOCTRINE OF THE RESURRECTION.

(Vol. iii., p. 374.)

"Can any of your readers inform me of any traces of the doctrine of the resurrection before the Christian era?" I shall endeavour as briefly as possible to do justice to this important subject by giving extracts from, and references to, various authors, especially Hody in his work *The Resurrection of the (Same) Body Asserted from the Traditions of the Heathens*, &c. The arguments derived from this source are as follow:—

1. "The gross notions of the heathens concerning the soul in its state of separation, that it has all the same parts as the body has."

Confer Farmer on the *Worship of Human Spirits in the Ancient Heathen Nations*, p. 419. *et seq.*; *Æschyli Persæ*, v. 616.; and Blomfield's note; *Nicolaus de Sepulchris Hebræorum*, &c., cap. ix. and xiv.

2. "Their opinion concerning the transmigration of souls." Confer Vossii *Idololat.*, lib. i. c. x.

3. "Their opinion concerning the duration of the soul as long as the body lasted, and its adherence to the body after death," v. Cicero, *Tuscul. Quest.*, lib. i.; *Lucret.*, lib. iii. Concerning the opinion of the Egyptians, v. *Greenham on Embalming*.

4. "The belief that some men have ascended up into heaven in their bodies, there to remain for ever," v. Hody.

5. "That others have done so even after death upon a re-union of their souls and bodies." (H.) "There were not only certain persons under the law and among the Jews who were raised to life; but there were also histories among the Gentiles of several who rose the third day; and Plato mentioneth another who revived the twelfth day after death, *Plato de Rep.*, lib. x.; *Plin.* lib. vii. 52., "De his qui elati revixerunt;" *Philostrat.* lib. iii. c. xiii."—*Pearson on the Creed*. There are histories of this description in *Bonifacii Hist. Ludicæ*, p. 561. *et seq.*

6. "The opinion of the Pythagoreans and Platonists, &c., concerning the restitution of our bodies, and of all other things in the world to their former state, after the revolution of many ages, by a new birth or production." On the Platonic year confer Gale's *Court of the Gentiles*, book iii. c. 7.; on the Phoenix cycle of the Egyptians, Rev. Edw. Greswell's *Fasti Catholici and Origines Calendarie*. By some this restitution is considered as merely astronomical, v. Costard's *Hist. of Astronomy*, p. 131. "The opinion of some of the Genethliacal writers, that the soul returns and is united to the same body in the space of 440 years."—*Varro ap. Aug. de Civit.* xxi. 28.; Jackson's *Works*, vol. iii. p. 424. "The opinion of the Stoics concerning the reproduction of all the same men, &c., after the general conflagration," v. *Eusebii Præp. Evang.*, lib. xv.; *M. Antonia. Imp.*, lib. xi. The resurrection was asserted by the Persian Magi, the Indian Brachmans, and other philosophers both oriental and western. "Thus we have demonstrated what evident notices the heathens had of the last conflagration, with the ensuing judgment, and man's immortal state; and all from sacred oracles and traditions."—Gale, *ut supra*.

BIBLIOTHECAR. CETHAM.

#### CAN A CLERGYMAN MARRY HIMSELF?

(Vol. v., p. 370.)

A Query has been put respecting a clergyman marrying himself. Such a thing did once occur in the case of the Rev. J. D. T. M. F—g, curate in the parish of S—n M—t, Somersetshire. The parish register informs us that—

"On three several Sundays, namely, on the 22nd and 29th days of July, and the 5th August in the year

1787, banns of marriage were published in the parish church between J. D. T. M. F—g and H. V. B—t; and after the third publication, no impediment being alleged, the said J. D. T. M. F—g and H. V. B—t were immediately married in the face of the congregation, on the 5th of August, 1787, by J—n F—g, curate."

The parties' names are appended to the form "This marriage was solemnised between us;" and then follows, "in the presence of" two witnesses who signed their names, one of them being the "clerk," as he spelt the word. The event occurred "on a Sacrament Sunday." An aged parishioner, who was about seventy-four or seventy-five years of age when my informant wrote, perfectly remembered the ceremony; and added, that previously to Mr. F.'s return from the Lord's Table to the reading desk, in order to continue the service, from the Second Lesson, he exchanged a kiss with his blushing bride! It appears that, owing to several persons having disputed the validity of this marriage, the said parties were re-married by the Rev. W. N—a, officiating minister, on the 19th October in the same year.

I have heard that Mr. F. was always regarded as an eccentric man, if not deranged. I think I have heard that the bride was a milk girl, with whom the reverend gentleman fell in love because "she reminded him of his first love!" The marriage was decidedly opposed by his relatives and friends, which led to the above-mentioned singular occurrence. I believe, before performing the ceremony himself, Mr. F. publicly inquired "whether there was any one provided to marry him?" As there was not, he proceeded to the performance of the ceremony himself.

I have heard also of some such case of a clergyman marrying himself in Ireland. But the marriage was, I believe, pronounced null and void, and the clergyman deposed from the ministry.

Connected with this subject, I would relate another circumstance related to me as a fact by a clergyman, now a surrogate, who for very many years was curate of the parish adjoining that in which it occurred. He related it to justify and to explain his own somewhat unusual practice of using the *surnames* as well as Christian names of the parties throughout the Marriage Service, saying that in the parish of B—y, Gloucestershire, the not doing so led to the *wrong couple being married*, owing to the stupidity of the parties and their friends! The rector, Rev. Mr. M—d, on discovering the mistake, formally pronounced the whole proceeding null and void, and then married the right couple!

A correspondent lately inquired whether a person could be buried in a garden. In N—h, Gloucestershire, such a thing occurred about sixteen years ago. An eccentric old gentleman built a kind of summer-house in his garden, and prepared

his own tomb in it, and was there buried according to his directions. I rather think the funeral service was read, under the express sanction of the bishop, by the rector of an adjoining parish, who was a friend of the deceased. E. W. D.

### Answers to Minor Queries.

*Algernon Sydney* (Vol. v., pp. 818. 426.).—I can hardly suppose that Mr. H. Dixon can have made any progress in his inquiries as to Algernon Sydney, without having met with the "authorities" mentioned by your correspondent C. E. D.; and yet it is certainly strange that, if Mr. Dixon had seen these authorities, he could have called Sydney "an illustrious patriot." It may be therefore as well to state that the specific evidence which destroys Sydney's claim to the title not merely of an "illustrious patriot," but even of an *honest man*, and shows him to have been a corrupt traitor of the worst class, is to be found in the Appendix to Sir John Dalrymple's *Memoirs*, vol. i. pp. 339. 386. (8vo edit. 1790), where are transcribed the secret despatches of the French ambassador, Barillon, to Louis XIV., detailing the *bribes* by which he engaged Algernon Sydney to that factious and traitorous opposition which had, for a hundred years prior to Dalrymple's publication, passed off for *patriotism*. I shall be very curious indeed to see what light Mr. H. Dixon may be able to throw on this curious and infamous case; of which the best that even Mr. Macaulay can say is, that Barillon's *louis d'ors* were "a temptation which conquered the virtue and the pride of Algernon Sydney."—*History of England*, vol. i. p. 228. C.

*Cock-and-Bull Stories* (Vol. v., p. 414.).—It may be doubted whether Mr. Faber will thank J. R. R. for republishing his absurd blunder. It must not, however, be allowed to gain a settlement in "N. & Q.," or to pass for a real explanation, while it is in reality one of the most unfortunate "cock-and-bull" stories that ever was invented. The truth is, that Reimerius, a writer of the Middle Ages, lays it to the charge of the Waldenses that they did not hold the traditions of the Church and, by way of instance, he specifies that they did *not* believe (as, he took for granted, all his orthodox readers *did*) that the cock on the church steeple was symbolical of a doctor or teacher. Reimerius did not think of adding a word of explanation about its overlooking the parish from its elevated position, or of its prescriptive right from the days of St. Peter to do a pastor's office by reminding men of the duty of repentance, or of any of the things which writers on symbolism had said, or might say. He nakedly states, "Item, mysticum sensum in divinis scripturis refutant: precipue in dictis et actis ab Ecclesia traditis: ut quod gallus super campanile significat Doctorem."



Mr. Faber, who was somewhat out of his way in dealing with the thoughts and language of mediæval writers, catching a sight of this passage, blundered between a *bell* and a *belfry*, put *campanum* for *campanile*, and thus got an idea of a "cock-on-a-bell," and that this symbol meant a doctor. Whereupon it occurred to him to set the world right with the wonderful discovery which J. R. R. has revived for the amusement of your readers.

S. R. MAITLAND.

*Thomas Crawford* (Vol. v., p. 344.).—In the seventeenth century there were four professors of philosophy in every university in Scotland. Thomas Crawford was one of the professors in the University of Edinburgh from 1640 to 1662.

Thomas Crawford, educated at St. Leonard's College, St. Andrew's, graduated A.M. 1621. Succeeded Mr. Samuel Rutherford as Professor of Humanity in the University of Edinburgh, 1625. Appointed Rector of the High School of Edinburgh in 1630. Elected Professor of Philosophy (or Regent) in the University of Edinburgh, 1640, and continued in that office till his death, in 1662.

He was the author of *A Short History of the University of Edinburgh*, from 1582 to 1646, first printed in 1808; and of *Notes and Observations on G. Buchanan's History of Scotland*: Edinb. 1708, 8vo. pp. 187.

Both these posthumous publications are very meagre. J. L.

Coll. Edinburgh.

*Longevity* (Vol. v., pp. 296. 401.).—In the church of Abbey Dore, Herefordshire, is the following inscription on a slab in the floor:—

"In memory of Elizabeth, y<sup>e</sup> Daughter of Thomas Lewis, who departed this life the 31<sup>st</sup> day of May, 1715, aged 141 yeares."

I was assured that the age of the deceased, as here stated, is confirmed by the parish register.

W. J. BERNHARD SMITH.

Temple.

*Theological Tract—The Huntynge of the Romish Fox* (Vol. iii., p. 61.).—Perhaps the following tract is one of those about which S. G. inquires:

"The Huntynge and Fyndynge out of the Romish Fox: whiche more than seven yeares hath bene hyd among the Byshoppes of England, after that the Kynges Hyghnes Henry VIII. had commanded hym to be dryen out of hys Realme. Written by Wyllyam Turner, Doctour of Physicke, and formerly Fellow of Pembroke College in Cambridge. Basyll, 1543."

This tract has just been reprinted, with some curtailments and amendments, and with a short memoir of the author prefixed, by my friend, Robert Potts, Esq., M.A., Trin. Coll., Cam.; and was published by J. W. Parker, London. The copy from which this reprint has been made is in the library of Trinity College.

W. SPARROW SIMPSON, B.A.

*Moke* (Vol. v., p. 374.).—With the Editor of "N. & Q." I think the interpretation of "muck" for the old word used by Wyckliffe is "not satisfactory." I therefore suggest another, perhaps equally questionable. Every rustic in grazing districts knows, that in the hot season of the year sheep are liable to be fearfully flyblown in their living flesh; and that the maggots thence resulting are called *mokes*, or *mawks*. Is not the preacher's allusion in the text to certain shepherds, or rather sheep of Christ's flock, who, rather than give one of their *mokes* to help one of their "needy brethren," will allow themselves to "perish" and "be taken of" these maggots? The term in question is, or was formerly, in provincial use as a metonym for lenculosity in a figurative sense—a tetchy, whimsical individual, being said to be "maggoty," *vulgo*, *mokey*. Lendix has not, however, in all cases been treated with abhorrence; for one of the elder Wesleys not only printed a book of rhymes with the title of *Maggots*, but prefixed to it his portrait, with one of these *aximi impetu concitari* represented as creeping on the forehead! D.

*Ground Ice* (Vol. v., p. 370.).—J. C. E. will find a very elaborate and interesting paper "On the Ice formed, under peculiar Circumstances, at the bottom of Running Waters," by the Rev. J. Farquharson, in the *Philosophical Transactions of the Royal Society* for 1835, Part II. p. 329. J. H. Hallamshire.

*Nobleman alluded to by Bishop Berkeley* (Vol. v., p. 345.).—I beg to suggest to your correspondent J. M., that this nobleman was Richard Boyle, third Earl of Burlington, and fourth Earl of Cork, who had a passion for architecture, and was the architect of numerous buildings in the metropolis and other parts of the kingdom. He repaired Inigo Jones's church of St. Paul, Covent Garden. He built the front of Burlington House in Piccadilly; the dormitory at Westminster School; the Assembly Rooms at York; and several villas and mansions in various parts of the country, besides publishing some architectural works. Bishop Berkeley was introduced to him by Pope about the year 1722, and I believe derived some benefit from his patronage. His architectural pursuits are alluded to by Pope in the epistle on the use of riches, which was addressed to him. G. R. J.

*House at Welling* (Vol. v., p. 368.).—Inquiry is made about one of our old English poets, who is said to have lived at the old house in *Welling*, where there is a *high yew hedge*.

I am the owner of the house referred to, and have lived here since 1811. I have never heard the report, but I think that it may have arisen from the fact, that about eighty years ago a Major Denham possessed the house. It is possible that

he may have been mistaken for his namesake, *Denham* the poet. ESTE.

*Constable of Scotland* (Vol. v., pp. 297. 350.).—In vol. i. p. 175. of the *Analecta Scotica* (Edinburgh, 1834) will be found some curious "fragments relative to the office of Great Constable of Scotland," more particularly before it became heritable in the noble family of Erroll. E. N.

*The Iron Plate in Lewes Castle* (Vol. v., p. 342.).—In answer to A. W. I beg to say that the iron plate was taken from the ruins of a cottage which was burnt down on the estate of Sir Henry Shiffner some time since; it formed the fire-back of the kitchen: the inscription was turned to the wall, and therefore not visible.

This inscription is a fac-simile of the iron plate placed to the memory of Ann Forster in the church of Crowhurst in Surrey, and it would appear that the founder cast several plates similar to that in Lewes Castle, which are known to exist and be used as fire-backs. See Brayley and Britton's *History of Surrey*, vol. iv. p. 131., and note at foot of the same page. WILLIAM FIGG.

Lewes.

The monumental (cast iron?) plate in Lewes Castle, referred to by A. W., probably came from the church of Crowhurst in Surrey, where there are several monuments to members of the family of Gaynsford, and there were (in Sept. 1847, when I visited the building) more than one iron plate in the pavement with inscriptions of the exact character of that at Lewes, and with the letters similarly inverted and reversed. My impression is that I saw the memorial in question in the church; but I cannot now discover the notes I made on the subject at the time, nor a rubbing which I took of another iron plate of a more ornate though not less rude character. I remember, in passing within sight of the church on the Dover Railway, since 1847, to have noticed scaffolding about the tower; possibly the plate now at Lewes may have been removed at that time. R. C. H.

The plate was presented to the Antiquarian Museum in Lewes Castle by Sir H. Shiffner, Bart., about two years ago, when he rescued it from a farm-house burnt down on his property near Lewes. It has been traced to a cottage where it previously served the same purpose as at the farm-house, as back to the fire-place; but no further record of its former history can be discovered. It is not unusual, however, to find monumental plates thus desecrated. E. A. S.

*Chelwoldesbury* (Vol. v., p. 346.).—Allow me to suggest to your correspondent W. H. K. the possibility that the name in question may originally have been *Ceolwoldesburh* or *Ceolweardesburh*, i. e. *the burgh or castle of Ceolwold* or *Ceolweard*, analogously with *Brihtelmstūn*, now contracted

into *Brighton*. The A.-S. *ce* has constantly been corrupted into *che*. D.

*"The King's Booke"* (Vol. v., p. 389.).—The printer's account supplied by MR. BURTT does not relate, except possibly to a very trifling extent, to the *Basilicon Doron*; but it is evidently Robert Barker's bill, mainly in the matter of King James's *Apologie for the Oath of Allegiance*. R. G.

*Key Experiments* (Vol. v., pp. 152. 293.).—In an edition of *Hudibras* of 1704 appears the following "annotation" to the line "As Friar Bacon's noddle was:—"

"The tradition of Friar Bacon and the Brazen-head is very commonly known, and considering the times he lived in, is not much more strange than what another great philosopher of his name has since deliver'd of a ring that, being ty'd in a string, and held like a pendulum in the middle of a silver bowl, will vibrate of itself, and tell exactly against the sides of the divining-cup the same thing with, Time is, Time was, &c."

I have tried this experiment with the ring, and find the oscillation takes place as described by AGMOND with the shilling. If, however, the thread is tightly pressed between the finger and thumb, the vibration ceases. This latter circumstance appears to support AGMOND's idea, that the motive power is due to the pulse, the circulation of the blood ceasing by pressure. C. N. S.

*Rhymes on Places* (Vol. v., p. 404.).—The places mentioned in the following lines are all within about four miles of each other in the county of Gloucester, and twenty years ago the adjectives exactly described the condition of the people; but the great civiliser, the steam-engine, has now taken away the force of the description; and although the first and third lines may be as true as ever, the second and fourth are not:—

"Beggary Bisley,  
Strutting Stroud,  
Hampton poor,  
And Painswick proud."

W. H. BAXTER.

*Old Scots March, &c.* (Vol. v., pp. 280. 331.).—I have to thank both MR. CROSSLEY and DR. RIMBAULT for their information regarding the *Ports*, of which I have willingly availed myself by consulting the various works to which they refer; and I have been fortunate enough to see a *translation* of the greater portion of the *Straloch lute-book*. Hitherto, however, I have failed in my endeavours to discover two of the *ports* mentioned by MR. TYTLER, namely, *Port Gordon* and *Port Seton*, both of which I am anxious to obtain. E. N.

*Ecclesiastical Geography* (Vol. v., p. 276.).—Allow me to add to the list of books on this subject, *Atlas sacer sive ecclesiasticus*, Wiltach, published at Gotha in 1843. W. S.

"*Please the Pigs*" (Vol. v., p. 13.).—I am inclined to think that this phrase has more to do with the animate than the inanimate. It is a common saying in Devonshire "*please the pixies*," or *fairies*, and this reference is much more likely; as our ancestors were most particular in their superstitious attentions to the requirements of this most mischievous fraternity. C. R.

*The Word Shunt* (Vol. v., p. 352.) is quite common in the North of England; in Lancashire it is perhaps especially so. It signifies to shift, to move, to give way: as, speaking of a thing, a wall or foundation, which has moved from its position, we should say, "it has shunted;" or of a thing which requires moving, "Shunt it a little that way," "Shunt it at the other end." *Shunt*, to move, to slip, to give way; *shuntu*, they move; *shuntut*, they moved.—See Bamford's *Lancashire Dialect*: Smith, Solo Square.

The word *grin*, in the same county, signifies a neose to catch hares or other game, as well as the act of grinning with the teeth. The word *gin* is seldom used, except to express a horse gin-wheel, or the *blue-ruin* of the Pandemoniums. P. D.

*Plato's Lines* in "*Antho. Palat.*" (Vol. v., p. 317.).—

"Star of my soul! thine ardent eyes are bent  
On the bright orbs that gem the firmament:  
Would that I were the heaven, that I might be  
All full of love-lit eyes to gaze on thee."

"You look upon the stars, my star! would I might be  
Yon heaven, to look with many eyes on thee." V.

*Abigail* (Vol. iv., p. 424.; Vol. v., pp. 38. 94.).—As your correspondents have not thrown much light upon this subject, I will here mention that the use of this name in the sense alluded to has probably originated from a "waiting gentlewoman" who figures in Beaumont and Fletcher's comedy of *The Scornful Lady*. As this play appears from Pepys's *Diary* to have been a great favourite after the Restoration, it was then most probably that the term came into use. J. S. WARREN.

*Nuremberg Token, or Counter* (Vol. v., pp. 201. 260.).—G. H. K. appears to consider the object of H. C. K.'s Query a tradesman's token. This is by no means the case. It is a jetton, or counter, such as was formerly much in use for casting accounts, on a principle very similar to that of the abacus. They are found in vast numbers in England, but were principally manufactured at Nuremberg, where a large trade in them must have been carried on. The greatest manufacturers of the "*Rechenpfennige*" were the members of the families of Schultz, Laufer, and Krauwinkel. Of the three Krauwinkels, the productions of Hans are most numerous. Many of them have legends of a moral or religious character, as

"Gottes Segen macht reich," God's blessing maketh rich; "Gott allein die Ehre sey," To God alone be the glory; "Heut rodt, Morgen todt," To-day red, to-morrow dead, &c. The date 1601 occurs on several of those of Hans K., with mythological devices.—See Snelling's *Treatise on Jettons, or Counters*. J. E.

The legend on the counter described signifies

"John Kravwinckel in Nuremberg."

R "God's kingdom remains always."

I know not the signification of the solitary *x*. Snelling (*Treatise on Abbey Pieces*, &c.) has engraved and described many of these counters, and to him I must refer H. C. K. Hans means John, and has no reference to the Hanseatic League.

W. H. S.

Edinburgh.

*Meaning of Lode* (Vol. v., p. 345.).—*Lode* and *load*, in Cornwall, is the name given to the vein that *leads* in the mine; or, the *leading* vein. The word *lode* is also in common use in Cambridgeshire, having similar reference to the watercourses by which the fens are drained.

*Lodestar*. The pole-star; the *leading* star, by which mariners are guided. The magnet is *load-stone*, that is, *leading* or *guiding* stone. (Nares' *Glossary*.)

"O, happy fair!

Your eyes are *lode-stars* —"

*Midsummer Night's Dream*.

WM. YARBELL.

Rider Street.

*Lode* (Vol. v., p. 345.).—*Lode* seems to have been anciently used as signifying merely a ditch to carry off water. (See "*Inquisition*, 21 Henry VIII." in Wells's *Hist. of Bedford Level*, vol. ii. pp. 8—17.) *Lode* means to carry. (*Promptorium Parvulorum*, ed. Way, p. 310.) The term *lode* is now used to signify a navigable ditch. In Cambridgeshire we have Soham Lode, Burwell Lode, Reach Lode, Swaffham Lode, and Bottisham Lode.

C. H. COOPER.

Cambridge.

*Mother Damnable* (Vol. v., p. 151.).—Your correspondent S. WISWOLD will find some slight information respecting this worthy in Daniel's *Merrie England in the Olden Time* (Bentley, 1842), vol. i. p. 217.

It appears that Mr. Bindley had an unique engraving of her, and that a well-known alehouse at Holloway (of which a token is extant, with the date 1667) was sacred to her memory as Mother Redcap, as well as that in the Hampstead Road.

JOHN EVANS.

*Monuments of De la Beche Family* (Vol. v., p. 341.).—The monuments referred to by ÆGROTUS are in the church of Aldworth: the effigies are cer-

tainly remarkable, especially one for its size and attitude. Another noticeable circumstance is that most of the figures are of older date than the tombs on which they lie, or than the church which contains them. The building consists of a nave and south aisle; and, at the time of its original construction, three canopied recessed tombs were introduced in each of the side walls to receive the effigies which must have existed in the older church. The style of the architecture belongs to the age of Edward III. There are nine figures altogether, some of them greatly mutilated. They are not entirely unknown to archaeologists.

I may take this opportunity of calling attention to another very fine monumental effigy, of which I believe no moderately good representation has been published, at Tilton in Leicestershire. There are two figures in the church of as early dates as those at Aldworth, one an armed male, and the other a female. The former is in "edgering" mail, and is of good character; but the latter is of superior design, and very well executed, though unfortunately in a coarse material. The right arm is bent, and the hand brought up to the breast; the left hangs naturally by the side, and has the fore-arm and (bare) hand exposed from among the folds of the drapery. Slight traces of colour are discoverable.

R. C. H.

The village of Aldworth, in Berkshire, where the effigies of the De la Beche family are to be seen, is about five miles from the Goring Station, on the Great Western Railway, *via* Streatley. Hewett's *Hundred of Compton* furnishes a very interesting account of the ten monumental effigies which represent various members of the ancient family of De la Beche in that church, and will be read with no small pleasure.

FRANCIS POCKOCK.

Stanford.

*Coke and Cooper* (Vol. iv., pp. 24. 76. 93. 244. 300.).—However affected it may appear, these words have been more generally pronounced *Cook* and *Cooper*.

J. H. L. (Vol. iv., p. 76.) adduces the instance of *Cooper* being made to rhyme to *Trooper*. And I have just stumbled upon a passage in *Cowley* where *Coke* is the answering word to *Took*.

"May he

Be by his father in his study *took*

At Shakspear's plays instead of my Lord *Coke*."

"Sylvia; a Poetical Revenge," p. 44.,  
Works, Part II., London, 1700, fol.

Rt.

Warmingtton.

*Monumental Portraits* (Vol. v., p. 349.).—Fully agreeing with my friend H. H. in his opinion of the brass of the Abbess of Elstow, considered as a portrait, I should yet be glad if your correspondents would send to "N. & Q." the names of any

effigies which may appear to them exceptions to the rule of conventional portraiture, especially if of earlier date than the latter half of the sixteenth century. H. H. has mentioned one, Nicholas Can-teys, 1431, at Margate: and I am inclined to add another in the well-executed little brass of Robert de Brentingham at East Horsley, Surrey; this is about the date of 1380. The artists of that time, in brasses as well as in painted glass, wood-carving, &c., may have sometimes desired to produce a portrait, but certainly they seldom succeeded: a religious severity of expression atoned for the deficiency. In English coins it is well known that there is no appearance of a portrait before the reign of Henry VII.

The particular *costume*, however, of the deceased was more attended to in monumental effigies; and it is this fact which renders the study of them so serviceable towards a knowledge of the manners and habits of our ancestors. Care was even taken not to omit any peculiarity which may have distinguished the deceased; of which the long beard of Sir Wm. Tending, at Stoke, by Layland, is perhaps an instance, and many others might be quoted. If any decided portraits are known in *stone effigies*, it would I think be desirable to communicate such to the pages of "N. & Q."

C. R. M.

*Motto on Chimney-piece* (Vol. v., p. 345.).—It does not appear to me that the mottoes sent by your inquirer C. T. are very difficult to solve. The first is Latin:

"VITATRANOVULAESTOLIM."

He says he is not certain as to one or two letters. I suspect the first o should be q, and the v should be l. It will then read:

"Vita tranquilla est olim."

"Life is henceforth tranquil."

A very proper motto for a fire-side.

The second is Italian:

"VE DAL AM DARO."

I suspect the x should be r. It will then read:

"Ve da'l amico dato."

"Given to you by the friend."

If the word is *daro*, it will be—

"I will give it to you from the friend."

JAMES EDMESTON.

Homerton.

The arms given by your correspondent C. T. are those of Cavendish (quartering Clifford), one of that family having been created Earl of Newcastle in 1610. Becoming shortly after extinct, John Holles, Earl of Clare (who had married the heiress of Cavendish), was created by King William III. in 1694 Marquis of Clare and Duke of Newcastle.

Might not the chimney-piece have adorned a mansion of the Cavendish family, who probably resided in Newcastle during the period above alluded to?

The motto underneath (which is *not* the family motto of Cavendish) certainly at first sight looks puzzling enough; will the following solution suffice, which I merely throw out as a first thought that may lead to a better elucidation?

"Vita: tran: ovula: est: olim."

Presuming "ovula" to be the diminutive of *ovum* (I am not sure if I am correct), and "tran" (if correctly transcribed) to be a component part of one of the numerous compounds of *trans* (say *transitorius*), may not the passage be *freely* translated: "(Our) transitory life (was) once (as mysterious, or hidden, or minute as) is (the germ of vitality) in an egg?"

If C. T. could give a description of the second coat, some connecting link may possibly be supplied toward unravelling the motto.

HENRY W. S. TAYLOR.

Southampton.

"*Ve dâl am daro*" (Vol. v., p. 325.).—One of the mottoes which puzzle your correspondent C. T. is Welsh, and means that *retribution will follow violence*: "he will pay (*i. e.* suffer) for striking."

*White-livered* (Vol. v., pp. 127. 403.).—Bishop Ridley, in his conference with Bishop Latimer, whilst they were confined in the Tower, makes use of the expression: "For surely, except the Lord assist me with His gracious aid in the time of His service, I know I shall play but the part of a *white-livered knight*." CARL.

*Enigmatical Epitaphs* (Vol. v., p. 179.).—The brasses of John Killyngworth, 1412, formerly in Eddlesborough Church, now in Pitson Church, Bucks; and of a priest at St. Peter's, near St. Alban's, have this inscription upon them:

"Ecce quod expendi habui, quod donavi habeo, quod negavi punior, quod servavi perdidit."

That at St. Alban's has an English translation:

"Lo, all that ever I spent, that sometime had I;  
All that I gave in good intent, that now have I;  
That I never gave, nor lent, that now aby\* I;  
That I kept till I went, that lost I."

The same inscription is on a brass as late as 1584, at St. Olave's, Hart Street, London. (See *Oxford Architectural Society's Manual of Monumental Brasses*.) UNICORN.

*Pelican in her Piety* (Vol. v., p. 59.).—In Warner's *Glastonbury*, plate 18, fig. E., is a very early representation of the pelican feeding her young with her own blood: an emblem of Christ's

love for His church. The stone was dug out of the ruins of the Abbey.

In Parker's *Glossary* the symbol is explained by a quotation from *Ortus Vocabulorum*:

"Fertur, si verum est, eam occidere natos suos, eosque per triduum lugere, deinde seipsum vulnerare, et aspericione sui sanguinis vivos facere filios suos."

H. F. E.

*Names of Places, Provincial Dialect* (Vol. v., pp. 250. 375.).—In accordance with the suggestion of E. P. M., I forward you a few instances of a change between the spelling and pronunciation:

Spelling.	Pronunciation.
Chadwell - - -	Caudle.
Wymondham (Norf.) - -	Wyndham.
(Leicestersh.) -	Wûmundham.
Swavesey - - -	Swaysey.
Lolworth - - -	Lolo.
Whitwick - - -	Whittick.
Scarford - - -	Scaford.
Croxtan Kerrial - - -	Crôson, the <i>o</i> long, and Kerrial entirely dropped.

R. J. S.

Examples of these are more numerous to the north of the Tweed than C. appears to imagine. The following list, which includes a few surnames, is the result of rather a hurried search:

Spelling.	Pronunciation.
Anstruther - - -	Anster.
Athelstaneford - - -	Elstanfurd.
Bethune - - -	Beaton.
Cassilis - - -	Cassils.
Charteris - - -	Charters.
Cockburn - - -	Coburn.
Cockburnspath - - -	Coppersmith.
Colquhoun - - -	Cohoon.
Crichton - - -	Cryton.
Dalziel or Dalzell - - -	Dee-ell.
Farquhar - - -	Farkar.
Halket - - -	Hacket.
Ingils - - -	Ingila.
Kemback - - -	Kemmick.
Kilconquhar - - -	Kinnenchar.
MacLeod - - -	Macloud.
Marjoribanks - - -	Marchbanks.
Menzies - - -	Meengis.
Methven - - -	Meffen.
Monzie - - -	Monee.
Restalrig - - -	Lastalrik.
Rutherglen - - -	Ruglen.
Ruthven - - -	Rivven.
Sciennes - - -	Sheens.
Sanquhar - - -	Sankar.
Urquhart - - -	Urcart.
Wemyss - - -	Weems.

Arbroath is a corruption of Aberbrothok, Greta of Gretenhaw, and Meiklam of M'Ilquham: but probably one of the most remarkable transformations in Scotland is to be found in the name of a small village, a few miles to the south of Edin-

\* So in my authority.

burgh, where *Burdiehouse* has usurped the place of Bordeaux. E. N.

*The Term "Milesian"* (Vol. iv., p. 175.).—I beg to direct your attention to the accompanying extract, which furnishes a reply to Mr. FRASER's Query:—

"Whoever is acquainted with Irish history, or whoever has had opportunities of mixing with the natives of that country, cannot be ignorant that they claim a descent from a long race of Milesian kings, who reigned over them for thirteen centuries before the Christian era. The stock from which this long line of monarchs emanated is traced to a pretended Milesian colony, supposed to have emigrated from Spain into Ireland under the conduct of Heremon and Heber. The most rational inquirers, however, into the subject consider it as nothing more than a tissue of imaginary events, originating in the fertile fancies of their bards. A very brief and general abstract of this contested part of Irish history shall be given in the words of Mr. Plowden:

"About 140 years after the Deluge, Ireland was discovered by one Adhna, who had been sent from Asia to explore new countries by a grandson of Belus: he plucked some of the luxuriant grass as a specimen of the fertility of the soil, and returned to his master. After that the island remained unoccupied for 140 years; and about 300 years after the Flood, one Partholan, originally a Scythian, and a descendant from Japhet in the sixth generation, sailed from Greece with his family and 1000 soldiers, and took possession of the island. They all died off, and left the island desolate of human beings for the space of thirty years. Afterwards different sets of emigrant adventurers occupied and peopled the island at different periods. About 1080 years after the Deluge, and 1300 a.c., Niul (the son of Phenius, a wise Scythian prince), who had married a daughter of Pharaoh, inhabited with his people a district given to him by his father-in-law on the Red Sea, when Moses led the Israelites out of Egypt. The descendants of that Phenius (called more generally Fenius Farsa) were afterwards expelled by Pharaoh's successors on account of their ancestors having favoured the escape of the Israelites through the Red Sea. They then emigrated and settled in Spain, whence, under the command of Milesius, a colony of them sailed from Brigantia in Galicia to Ireland, gained the ascendancy over the inhabitants, and gave laws and a race of monarchs to the island. The Milesian dynasty continued to govern Ireland without interruption till about the year 1168, when it ceased in the person of Roger O'Connor, and the sovereignty was assumed by our Henry II. Of this race of kings the first 110 were Pagan, the rest Christian."—Barlow's *Hist. of Ireland*, vol. i. pp. 22-4.

GEORGE RICHARDS, M.A.

Queen's Coll., Birmingham.

*Title of D.D.* (Vol. ii., p. 13.).—The remark of your correspondent EYE-SNUFF, "that any lay scholar of adequate attainments in theology is competent to receive this distinction, and any university to bestow it upon him," is incorrect in two ways, as far as the university of which I am a

member is concerned. A reference to the Oxford University Calendar, or to the Statutes of the University, will show him that no one can take the degree of B.D., or D.D., without first exhibiting his letters of priest's orders: and the theological attainments represented by the degree D.D. are next to nothing; the exercise required for B.D. used to be a mere form, and I believe is little more now; a certain number of terms kept in the university, and payment of certain fees, being all that is necessary for proceeding D.D. The case is the same, I imagine, at Cambridge. W. FRASER.

*Loss of Richmond Hill* (Vol. ii., p. 103.).—I have heard it said, of course with little regard to probability, that this once popular song was written by George IV. when Prince of Wales.

W. FRASER.

*A Bull* (Vol. ii., p. 441.).—I have heard it argued that the word *bull*, meaning an incoherent blunder, was derived from the Pope's Bulls, the tyrannical contents and imperious tone of which often made so odd a contrast with the humility of the subscription, "*Servus servorum Dei*," that the name *bull* was applied to anything that seemed absurdly inconsistent or self-contradictory.

W. FRASER.

*Remains of Horses and Sheep in Churches* (Vol. v., p. 274.).—We have good evidence that the Saxons used the places of sepulture which they found in England; and it is well known that Anglo-Saxon remains have often been discovered in the vicinity of churches, a fact which leads to the supposition that churches occupied the sites of Pagan temples. The bones of animals have often been found on and near the sites of our London churches. J. Y. A.

*Fern Seed* (Vol. v., pp. 172. 356.).—I am led to think there is an error in the notice of your correspondent R. S. F. on the above subject. The seed of St. John's Fearn cannot be gathered on Midsummer Eve, inasmuch as at that time it is in a merely embryotic state. The seed attains perfection late in autumn, and it remains attached to the dry brown stem until shaken off by the autumnal and winter blasts. The taking of it, therefore, is not, according to those versed in such mysteries, the easy task of a Midsummer twilight, but must be performed amid the darkness of a winter's night. On the midnight of Saint John the Evangelist, to whom the seed and plant are dedicated, must it be shaken, not pulled, from its stem. Very probably mystic virtues were imputed to the seed before the introduction of Christianity. And it were not perhaps hazardous too much to suppose that the old superstitious monks assigned it to Saint John from an idea that the potency of the seed might have influenced the wondrous revelations with which he, more than any other of the disciples, or all the disciples, was favoured. B.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

The Camden Society, of which the fourteenth Annual Meeting on Monday last passed off most successfully, has just issued to its Members *The Chronicle of The Grey Friars of London*, edited from a MS. in the Cottonian Library in the British Museum. This very interesting document, which altogether escaped the research of the industrious and voluminous Strype, though it had passed through the hands of Stowe, who had either the possession or the loan of the original MS., was written by one of the Grey Friars, who appears to have watched narrowly, and recorded carefully, the religious changes of the times, more particularly those which occurred within the sphere of his personal observation in the city of London, and the metropolitan church of St. Paul. As he retained possession of his register, and continued his labours after the dissolution of his house, and the dismissal of the rest of his fraternity, he has preserved to us many particulars of great historical value; and his work has this additional claim to attention, that, whereas the majority of the existing documents are records of the Reforming party, this comes from one of the Reformed, and presents us accordingly with the other side of the case. The work is edited by Mr. J. G. Nichols, whose name is a sufficient guarantee for the fidelity with which the document is printed, and the learning and care bestowed upon its illustration.

*The Publications of the Antiquarian Etching Club.*—Part III., 1851, presents us with no less than thirty-three etchings by Members of the Club (of course of various degrees of merit), of objects of antiquarian interest, comprising Ecclesiastical, Military, and Domestic Edifices, Fonts, Sepulchral Monuments, Portraits, Fac-similes, copies of rare prints, and numerous other vestiges of antiquity calculated at once to instruct the archaeologist, and preserve in a pictorial form a record of much which, but for the burins of the members of this useful little Society, might have been lost for ever.

It is but a few weeks since we noticed the admirable second volume of the *Catalogue of the London Library*, by Mr. J. G. Cochrane. We have now to record the death of that gentleman on Tuesday last. He was a most worthy man, and a good scholar; and possessed a vast fund of bibliographical knowledge. His death therefore will be felt, not only by his own immediate friends, but also by the institution which he had served so ably and so zealously ever since its formation.

It would be treason to the Brothers Grimm, and to our own love of the literature of the people, if we did not notice and (as it deserves it) say a good word of a new and complete translation of the world-renowned *Kinder und Haus Mährchen*, which Messrs. Adley have commenced publishing under the title of Grimm's *Household Stories*. They are very faithfully translated from the last edition; and we specify this because the little *Almaine* 4to. first edition of 1819 has long been one of our household books, and finding that the translation did not agree with the versions there given, we

have compared it with the edition of 1843, and so discovered, first, that the translator has used the later edition; and secondly, what we were not till now aware of, namely, that these great scholars, Wilhelm and Jacob Grimm, amid their more learned labours, have not disdained to revise and enlarge their collection of nursery stories, which have been the delight of the children of all Europe. What a justification is this for the attention which is bestowed in "N. & Q." on our own English Folk Lore!

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

- FABRICII BIBLIOTHECA LATINA. Ed. Ernesti. Leipzig, 1773. Vol. III.  
 THE ANACALYPHS. By Godfrey Higgins. 2 Vols. 4to.  
 CODEX DIPLOMATICUS XVI SÆCULI, opera J. M. Kemble. Vols. I. and II. 8vo.  
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## Notices to Correspondents.

REPLIES RECEIVED.—*Prentice Pillars*—*Cross on Counsel's Briefs*—*Many Children*—*Merchant Adventurers*—*Burning Fern brings Rain*—*Sheriff and Lord Lieutenant*—*Sir E. Seaward's Narrative*—*Rhymes on Places*—*Pedigree of Roper*—*Pigeons' Feathers*—*Monumental Plate at Lewes*—*Portrait of Meemer*—*Where was Cromwell buried*—*Kakous*—*Passage in "Measure for Measure"*—*De la Roche Monuments*—*Daniel Defoe*, &c.—*"Thirty Days hath September"*—*Buro Berio Bertora*—*St. Christopher*—*Monument to Mary Queen of Scots at Antwerp*—*Edmonston ap Bradoven*—*Sir R. Howard's Conquest of China*—*Corrupted Names of Places*—*My own Crow*, &c.—*Jasher*—*"And tye"*—*Taylor Family*—*Scotoglandi and Scologi*—*Couch*—*The Martyr Rogers*—*Dr. Fell*—*Chantry's Sleeping Children*, &c. (from H. G. T.)—*Ground Ice*—*Mr. Van Buickell*—*"Up Guards, and make ready!"*—*British Ambassadors*—*Cromwell's Head*—*Stops when first introduced*—*Serpent with human Head*—*Burials in Woolen*—*Knollys Family*—*Sterne at Sutton*—*"'Tis tuppence now"*—*Game Feathers*—*Age of Trees*—*Baxter's Pulpit*—*Sally Lumen*—*Was Queen Elizabeth dark or fair*—*Martinique*—*Duchess of Lancaster*—*Etymology of Poison*, &c.

MR. FOSS AND MR. LOWER. The communications for these gentlemen (addressed to our care) have been forwarded to them.

J. G. W. is thanked. His list shall be made use of.

C. B. *We should be much obliged for the OLDYS article.*

THE OLD COUNTERS OF DESMOND. *We have several more very interesting communications on this subject, which we hope to insert very shortly.*

C.—S. T. P. *will be inserted.*

A. N. *We shall be obliged by the Note on Cagots.*

H. M. *The Queries shall receive early attention. We are so full just now, we fear to enter on the JOHN BULL question.*

C. F. A. *is referred to our Notices to Correspondents in Nos. 129. and 130. The line is from Congress's Mourning Bride.*

C. H. M. *will find the information he requires respecting Fletcher of Saltoun's aphorism respecting Legislators and Ballad-makers in our 1st Vol., p. 163.*

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## Notes.

LORD KING, THE SCLATERS, DR. KELLET, ETC.

*The Original Draught of the Primitive Church*, 8vo. Lond. 1717, written in reply to *An Inquiry into the Constitution and Discipline of the Primitive Church*, by Mr. Peter King, afterwards Lord Chancellor [from 1725 to 1733], and Baron King of Ockham, is usually attributed to Mr. William Sclater. Respecting this writer, whose work attained and has preserved considerable celebrity, and respecting others of his name, I forward some Notes which I have met with, and beg anxiously to solicit others from your correspondents.

In Lathbury's *History of the Nonjurors*, cap. vii. p. 303., he is thus mentioned :

"Sclater at length stepped forth [to reply to King's *Inquiry*], and it is said that King was not only convinced by his arguments, but that he made him an offer of a living in the Church of England. Sclater was a nonjuring clergyman; consequently he could not accept preferment in the Anglican Church, which involved the taking the oath of allegiance. All the arguments in King's book were considered with the greatest candour and ability. The author was a man of singular modesty, of unaffected piety, and of uncommon learning, of which this work affords abundant evidence."

Dr. Hinds, the present Bishop of Norwich, in his *History of the Rise and early Progress of Christianity*, Preface, page xv., 1st edit., thus speaks :

"Lord King wrote his once celebrated *Inquiry* in an honest and candid spirit, as the result testifies; but his research was partial, and led him to adopt the congregational principle of the Independents. In Mr. Sclater's reply, principles scarcely less erroneous may be pointed out; yet, as far as the controversy went, he was right, and his opponent, by an act of candour perhaps unexampled, acknowledged himself convinced, and gave Sclater preferment for his victory."

Lord Campbell, however, in his *Lives of the Chancellors*, vol. iv. p. 369., discredits the idea of this conversion. He says :

"This work [the *Inquiry*] made a great sensation, passed through several editions, and called forth many learned and able answers, particularly one by a nonjuring clergyman of the name of Sclater, which is said (*I believe without authority*) even to have made a convert of King himself."

These are the only notices of Selater which have fallen in my way.\* I should remark, that his *Original Draught* is anonymous. He merely styles himself "a Presbyter of the Church of England."

Of another William Selater I find two notices in *Miscellanies of Divinitie divided into three Books*, by Edvard Kellet, Doctor of Divinitie, and one of the *Canons of the Cathedrall Church of Exon*, fol. Cambridge, 1635:

"Melchisedec was a figure of Christ, and tithes by an everlasting law were due to the priesthood of Melchisedec, as is unanswerably proved by my reverend friend (now a blessed saint, Doctor Selater), against all sacrilegious church-robbers."—B. i. c. v. p. 83.

Again:

"When that man of happy memory, the late right Reverend, now most blessed Saint, Arthur Lake, Lord Bishop of Bath and Wells [from 1616 to 1626], appointed Doctour Selater (now also a saint in Heaven, then my most loving friend, and sometime fellow-collegian in the two royall colledges at Eaton and Cambridge) with myself to confer with an Anabaptistall woman, we heard her determine great Depths of Divinitie as confidently as ever St. Paul did, though he was taught by Christ himself, and as nimble as ever an ape crackt nuts," &c.—*Ibid.* c. viii. p. 151.

[\* We have met with two other accounts of the Chancellor's conversion, both varying in a few particulars with the extracts given by our correspondent. Archdeacon Daubeny, in his work on *Schism*, p. 235., says, "Lord Chancellor King was at one time of his life so determined an advocate for Presbyterianism, and considered himself so perfectly acquainted with the merits of that subject, that he published a book upon it. To this book an answer was written by one Selater, a clergyman, under the title of *A Draught of the Primitive Church*, which brought the point at issue within a short compass, and decided it in the most satisfactory manner. This book the author did not live to publish. It happened, however, that the author's manuscript, after his death, came into the hands of the Lord Chancellor, who was so perfectly satisfied with its contents, that he published Selater's manuscript at his own expense, as the strongest proof that could be given to the world of the alteration of his own views on the subject in question." The other version occurs in the *Gentleman's Mag.* for Oct. 1792, p. 910.:—"There is a circumstance relating to Lord King's book, and Mr. Selater's answer to it, very little known, but which to me comes vouched with unquestionable authenticity. Before Mr. Selater's book was published, it was read in manuscript by Lord King himself, it having been seized, among other papers, in the house of Mr. Nathanael Spinkes, a Nonjuring bishop, and carried to Lord King, then Chancellor, who very politely returned it, confessing that it was a very sufficient confutation of those parts of his book which it undertook to answer; that it was written with equal Christian temper and moderation, and unanswerable strength of argument; and desiring or consenting that it might be published."—Ed.]

This Dr. William Selater, then, was of Eton, and Fellow of King's College; was author of a work on Tithes; and probably benefited in the diocese of Bath and Wells during the episcopate of Lake, who preceded Laud in that see. To him also we may probably ascribe *The Exposition on the first three Chapters of Romans*, published by a person of this name in 1641. As in 1635 he is spoken of as dead, he could, if connected at all with the author of *The Original Draught*, hardly have been his father. He may have been his grandfather.

There is another Selater, who may have been father of Lord King's opponent,—Dr. Edward Selater, who in 1686 published *Consensus Veterum; or the Reasons for his Conversion to the Catholic Faith*. He was incumbent of Esher and of Putney, and, as such, obtained a curious dispensation from all pains, penalties, and forfeitures of non-residence on his benefices, accompanied by a license to keep a school, and to take "boarders, tablers, or sojourners," direct from the king, James II. This document may be found in Gutch's *Collectanea Curiosa*, No. 36., vol. i. p. 290.; and the concurrence of its date (May 3, 1686) with that of the *Reasons for his Conversion* is of ominous significance. In 1687 he published another work, entitled *The Primitive Fathers no Protestants*; to which Edward Gee replied in his *Primitive Fathers no Papists*, in 1688. Several other tracts, addressed by Gee to this convert to the religion of the sovereign, show that there must have been a smart and long-continued controversy between them.\*

Having contributed all that I can collect respecting the Selaters, I should be obliged to any of your correspondents who may be able to add any further notices, or to show whether they were connected or not as members of the same family.

Dr. Edward Kellet is mentioned by Wood, in *Fasti Oxonienses*, anno 1616, as rector of Ragborough and Crocombe, in Somersetshire. There is no place in Somersetshire of the former name, but there is one which bears the latter. I conceive, therefore, this to be a misprint for *Ragborough* and *Crowcombe*, parishes nearly contiguous in the western part of the county.

The *Gentleman's Magazine* for February 1841 contains a notice of a work by Edward Kellet, entitled *Tricentium Christi in nocte proditiōis sue: The Threefold Supper of Christ*, &c.: folio, Lond. 1641. His antipathy to tobacco must have been worthy of that of good King James himself; for,

[\* On the 5th of May, 1689, being Rogation Sunday, Dr. Edward Selater made a public recantation of the Romish religion, and was readmitted into the bosom of the English Church, in the chapel at the Savoy. The sermon was preached by Burnet, the newly-consecrated Bishop of Salisbury. (*Wood's Athenæ*, vol. iv. p. 700. (Bliss).—Ed.]

starting from the Feast of the Passover, he delivers the following violent counter-blast against the weed, and those who use it :

"The earth, ayre, and water afford not enough for their gluttony, and though sawcy Art second Nature, nor eye nor desire is satisfied: the creatures growne under this grosse abuse: these are swinish Epicurus, prodigal consumers of God's blessings. Tobacco, the never unseasonable Tobacco, the all-usefull Tobacco, good for meate, drinke, and cloathing; good for cold, heate, and all diseases, this must sharpen their appetites before meate, must heate it at their meate, being the only curious antepast, sauce, and post-past; wine and beere must wash downe the stanche of that weede, and it again must dry up their moyst fumes."

To revert to the Sclaters, or to a name *idem sonans*. In the Hutton Correspondence, as published by the Surtees Society, at p. 65., is a letter of remonstrance, dated "10 Maye, 1582," addressed to Francis Walsingham, by the Chapter of York, respecting a dispensation that had been granted to "Mr. Doctor Gibson;" and among the signatures appears that of George Slater, who, "as one of their companie," had been despatched to deal personally "for the quietinge of the matter" with the Archbishop of Canterbury and the Earl of Huntingdon, then President of the North Mountstone.

BALLIOLENSIS.

#### PASSAGE FROM DOVER TO CALAIS.

The charge for conveyance of passengers between Dover and Calais was fixed by a statute made in the fourth year of the reign of Edward III., A.D. 1330, at sixpence for a foot passenger, and two shillings for a man and horse, as may be seen in the following extract from this statute :

"Item. Com avant ces heures homme a cheval soit a ver son passage de la mer a port de Dove pur ii. s. et homme apeu pur vi. d. et ore denovel ont les gardiens de passage et passagers pris plus a grande damage de poeple; Si est acorde que en dit port et touz autres, et auxint en touz les autres passages de la terre, auxibien en ewes douces, come en braz de mer, les passauntz paient desore come ancienement soleint, et de plus ne soient charges, ne les passagers ne gardiens des passages nient plus ne preignent."—*Statutes of the Realm*, vol. i. p. 262.

"Item. Whereas before this time a horseman was wont to have his passage of the sea at the port of Dover for two shillings, and a man afoot for sixpence, and now of late have the guardians of passage and passagemen taken more, to the great damage of the people; so it is agreed that in the said port and all others, and also in all the other passages of the land, so well in fresh waters as in arms of the sea, the passengers shall pay henceforth as anciently they were wont, and more they shall not be charged, nor shall the passagemen nor guardians of the passages take any more."

The present steam-packet fares between Dover and Calais are, chief-cabin eight shillings, fore-

cabin six shillings, and horses twenty-five shillings; i.e. for a man about *seven shillings*, and for a man and horse about *thirty-two shillings*.

Hence it would appear, that the value of a shilling was sixteen times greater, five hundred years since, than it is at present. A pound troy of standard silver, from the Conquest to the 28th year of the reign of Edward I., A.D. 1300, was coined into twenty shillings; and from that time to the 23rd of Edward III., A.D. 1349, into twenty shillings and three pence. The standard of silver coin was then 11 oz. 2 dwts. pure silver, and 18 dwts. alloy, as it is at present; but a pound troy of standard silver is now coined into sixty-six shillings. Therefore, without taking into consideration the smaller fractions of a penny, the shilling, from the Conquest to the middle of the reign of Edward III., contained the same quantity of silver as do three shillings and three pence halfpenny of our present money. The sixpence paid by a passenger at the date of the above quoted statute, contained a quantity of silver equal to that contained in *one shilling and seven pence three farthings*; and the two shillings paid for the passage of a man and horse contained a quantity of silver equal to that contained in *six shillings and seven pence* of our present coin of the realm.

Hence it appears that, whether it be for a man only, or for a man and horse, we now pay, for a passage between Dover and Calais, nearly five times as much silver as was paid for the same passage five or six hundred years since. It would therefore seem, that the value of silver, measured by this kind of labour, was then nearly five times greater than its value in the present day.

I suspect however that silver was then really worth much more than five times its present value; and in order to arrive at a more correct conclusion, I shall be much obliged to any correspondent of "N. & Q." who will inform me what were the usual fares by sailing-vessels before, or at the time of, the introduction of steam-packets between Dover and Calais.

J. LEWELYN CURTIS.

#### POPULAR STORIES OF THE ENGLISH PEASANTRY, NO. II.

(Continued from p. 363.)

I am much pleased with MR. STERNBERG'S Oxfordshire version of *Die kluge Ehe* (Vol. v., p. 363.). I have heard another in that county, and think the variations may be acceptable to those who are interested in our rather scanty country legends.

An old couple lived in the country on a nice bit of land of their own, and they had an only daughter whose name was Mary, and she had a sweet-heart whose name was John. Now there was a garden at the back of their house with a well in it. One day, as the old man was walking in the gar-

den, he thought a thought. He thought, "If John should have Mary, and Mary should have a child, and the child was to go tittle-tattle by the well, and to fall in, what a thing that would be;" so he sat down and cried. A little while after the old woman came into the garden and saw him, and asked him why he cried. And he told her he had thought, "If John should have Mary, and Mary should have a child, and the child should go tittle-tattle by the well, and fall in, what a thing that would be." "So it would," said the old woman; and she sat down and cried.

Mary arrives, hears the thought, and sits down and cries. John finds them crying, and says he will put on a new pair of shoes, and if, by the time they are worn out, he has not found three such big fools, he will save the child's life by not marrying Mary. He puts on the shoes, and sets out early the next morning.

Before he had gone far he came to a barn with the two doors wide open, and saw a man hard at work with a shovel, as if he was a shovelling something into the barn; but there was nothing in the shovel. "What be ye doing of, Measter?" says John. "I be a shovelling the sunshine in to dry the wheat as was carried in the wet." "What a fool ye be!" says John; "why don't you take out the sheaves, and lay 'em in the sun?" "Oh, God bless ye, Sir," says the man; "I wish ye'd come this way afore. Many a hard day's work ye'd a saved me." So John cut a notch in his stick for one fool, and went on.

He went a little further, and came to where a man was cutting at pebbles with a knife. "What be ye at, Measter?" says John. "I be a cutting of the pebbles to get at the kernels," says the man. "What a fool ye be!" says John; "why don't ye get a masonter's hammer and split 'em, and then ye'll see whether there be any kernels or no." "Ah, God bless you, Sir," says the man; "many a good knife ye'd a saved me if ye'd come this way afore." So John made another notch for the second fool.

The third is drawing a cow up the ladder, to eat the tussock of grass that grows every year in the thatch, and is equally thankful on being advised to cut it down and give it to the cow; for "many a good cow ye'd a saved me that I've throttled, if ye'd come this way afore." So John cut the third notch; and finding that folly was not peculiar to the family, went back and married Mary while his shoes were new. And they lived very happy, and she put a rail round the well, and the child was not drowned.

In this department of history, old women are the highest authorities; and it is desirable to fix their localities as nearly as we can. I heard the story from my nurse, a native of Souldern, Oxon., a village on the borders of Northamptonshire, and from another of Bucknel, fourteen miles north of Oxford.

A version of the *Froschkönig* is, or was, current in the same neighbourhood.

There was a farmer that had an only daughter; and she was very handsome, but proud. One day, when the servants were all afield, her mother sent her to the well for a pitcher of water. When she had let down the bucket, it was so heavy that she could hardly draw it up again; and she was going to let loose of it, when a voice in the well said, "Hold tight and pull hard, and good luck will come of it at last." So she held tight and pulled hard; and when the bucket came up there was nothing in it but a frog, and the frog said, "Thank you, my dear; I've been a long while in the well, and I'll make a lady of you for getting me out." So when she saw it was only a frog, she took no notice, but filled her pitcher and went home.

Now, when they were at supper, there came a knock at the door, and somebody outside said, —

"Open the door, my dearest sweet one,  
And think of the well in the wood;  
Where you and I were together, love a keeping,  
And think of the well in the wood."

So she looked out of the window, and there was the frog in boots and spurs. So says she, "I sha'n't open the door for a frog." Then says her father, "Open the door to the gentleman. Who knows what it may come to at last?" So she opened the door, and the frog came in. Then says the frog, —

"Set me a chair, my dearest sweet one,  
And think," &c.

"I'm sure I sha'n't set a chair; the floor's good enough for a frog." The frog makes many requests, to all of which the lady returns uncivil answers. He asks for beer, and is told "Water is good enough for a frog;" to be put to bed, but "The cistern is good enough for a frog to sleep in." The father, however, insists on her compliance; and even when the frog says, "Cuddle my back, my dearest sweet one," orders her to do so. "For who knows what it may come to at last?" And in the morning, when she woke, she saw by her side the handsomest gentleman that ever was seen, in a scarlet coat and top-boots, with a sword by his side and a gold chain round his neck, and gold rings on his fingers; and he married her and made her a lady, and they lived very happy together.

I suspect the *scarlet coat and top-boots* to be a modern interpolation, the natural product of a sporting neighbourhood. It destroys the unity of costume, as I believe Alderman Sawbridge is the only person recorded as having gone hunting in a gold chain, and with a sword by his side.

Grimm's frog sings, —

"Königstochter, jüngste, mach mir auf,  
Weist du nicht wie gestern du zu mir gesagt  
Bei dem kühlen Brunnwasser?  
Königstochter, jüngste, mach mir auf."

There is not much difference in the song, but the moral tone of the German is much higher. The frog restores the princess's golden ball, which has fallen into the well, on her promising to do all those things which he afterwards demands; and the king insists on her compliance, because a promise is sacred, when made even to a frog. Our farmer contradicts his daughter's inclinations to the verge, or perhaps beyond the verge, of decorum, on the speculation of "what it may come to at last." To be sure, if the Oxfordshire version is correct, she gets only a sportsman for a husband.

H. B. C.

U. U. Club.

## NO. III.

There was once an old woman, who left her daughter at home to get dinner ready, while she was at church. On coming back she found nothing touched, and her daughter crying by the fire-place. "Why, what now?" exclaimed the old woman. "Why, do you know," replied her daughter, "as I was going to cook the dinner a brick fell down the chimney, and you know it *might* have killed me." This the old woman could not deny, and joined her daughter in her lamentations.

So in a little while the good man came in, and finding both weeping, cried out, "What's the matter here? What, all in tears?" "Why," said the old wife, "do you know, as Sally was going to get the dinner ready a brick fell down the chimney, and you know it *might* have killed her." This her husband was forced to confess, and lifted up his voice with them.

Shortly after, Sally's sweetheart came in, and seeing the hubbub and confusion, began, "What's up here? All weeping?" "Why, you know," said the father, "as Sally was going to cook the dinner a brick fell down the chimney, and you know it *might* have killed her." "Well!" said the young man; "of all the fools I've seen, you three are the greatest; and when I find three as great, why, then I'll come back and marry your daughter."

So away he went and went till he came to where an old woman was busy, for she was going to bake. But she bitterly bewailed her ill-luck; for, instead of taking the bread to the oven, she had got a rope fastened to the oven, and was trying with all her might to drag it to the bread, but it wouldn't budge an inch for all her pains. "Oh, you fool," cried the young man; "you should take the bread to the oven, and not try to drag the oven to the bread." "Oh, I didn't think of that," said she; "Is! so I should." "Well, indeed, and that's fool number one," said the young man; and he went on his way.

So he went and went, longer than I can tell, till he came to where an old woman should feed her cow with grass that grew on her cottage-roof; but,

instead of throwing down the grass to the cow, she was trying to drag the cow to the roof, but she could not, for all her pains. "Why, you fool," said the young man, "cut the grass, and throw it to the cow, to be sure." "Ay, I didn't think of that," said she. "That's fool number two, sure enough; but it will be long before I meet such another."

But again he went and went, till at last he saw a man who was trying to put his breeches on; but instead of holding them in his hand, he had propped them up with sticks, and was trying in vain to take a running jump into them. "Put in your legs, stupid!" said he. "That I didn't think of," said the man. "Here, indeed, is fool number three," said the young man. So he turned him homewards; came back to his sweetheart's cottage, and married Sally, the old woman's daughter.

For a Norwegian parallel story, see *Norske Folkeeventyr samlede ved Asbjørnsen og Jørgen Moe*, I, Christiania, 1843, No. 10. pp. 61-67., "Somme Kjærringer er alige."

GEORGE STEPHENS.

## GOLDSMITH'S HISTORY OF MECKLENBURGH.

In Mr. Prior's *Life of Goldsmith* (vol. i. p. 388.), he observes that "one of his (Goldsmith's) labours, if we may believe the accounts of several personal acquaintances, for no certain evidence of the fact is at hand, and the work has been sought for in vain," was *The History of Mecklenburgh*, published for Newbery in February, 1762. This work, which seems to have eluded Mr. Prior's great diligence, I have now before me. It is in 8vo., to which a portrait of Queen Charlotte is prefixed, and is entitled, *The History of Mecklenburgh from the first Settlement of the Vandals in that Country to the present Time, including a Period of about Three Thousand Years*: London, printed for J. Newbery, at the Bible and Sun, in St. Paul's Churchyard, 1762. Pages, Preface, xiv.; History, 360. It is dedicated by Newbery to the Queen, in a short and rather elegant address, in which, as well as in the Preface which follows, there are marks of Goldsmith's style. The History itself appears to have been compiled in haste, and certainly bears no decisive internal evidence of having Goldsmith for its author. It is, however, rather superior to the ordinary run of similar compilations, and in some parts—(see account of the Vandals, pp. 11. to 22., and character of Gustavus Adolphus, p. 271.)—is not without proofs that the writer had powers of pleasing and vigorous composition. It may have proceeded from Goldsmith, and, as it is attributed to him by the accounts of several personal acquaintances, in all probability did so; though, without some indication of that kind, its authorship would not perhaps have been suspected. Mr. Forster (*Life of Goldsmith*, p. 241.) states that for the

revision of this work he (Goldsmith) received 20*l*.: but is there any proof of this? Mr. Prior, as I understand him (see *Life*, vol. i. p. 416.), merely supposes that he might receive that sum, from the prices paid for the other works of a similar kind.

JAMES CROSSLEY.

#### FOLE LORE.

*Eagles' Feathers.*—Will any of the correspondents of "N. & Q." favour me with an explanation of the allusion in the following passage?

"You must cast away the workes of darknes, and then put on the armour of light: first you must put off, and then put on. *As the eagle's feathers will not lie with any other feathers, but consume them which lie with them: so the wedding garment will not bee worne with filthy garments,*" &c.

The passage is from a sermon on Rom. xiii. 14., entitled "The Wedding Garment." It is contained in a volume in small 4to. (Lond. 1614), the earlier portion of which contains six sermons by Maister Henry Smith; and the latter, in which the above occurs, though it has no distinct title-page, yet appears, from style and general appearance, to be by the same author.

ARNCLIFFE.

*East Wind on Candlemas Day.*—The following couplet embodies a little bit of folk lore which, from the long prevalence of easterly winds from which we are suffering, may interest some of your readers.

"When the wind's in the east on Candlemas day,  
There it will stick till the second of May."

G. B.

*Placing Snuff on a Corpse.*—"The custom of placing a plate of salt on the body of the dead" has already been noticed in "N. & Q." I am informed that a custom obtains in some parts of Ireland, of placing a plate of snuff in the same situation; and that it is etiquette for all those who are invited to the funeral to take a pinch on arriving at the house of mourning. Hence has arisen the not very delicate threat, "I'll get a pinch of snuff off your belly yet!" by which Paddy would intimate to his rival his intention to survive him, and to crow over his remains. This must, indeed, be a pinch of "*rale* Irish."

ALFRED GATTY.

#### ON A PASSAGE IN KING HENRY IV., PART I. ACT V. SC. 2.

Pursuant to my conviction that most of the obscure passages in our great poet's dramas arise from typographical errors in the early editions, I submit the following suggested correction of an error in a noble passage, which has hitherto passed unnoticed, to the candid consideration of those who can enter into the spirit of the poet, and are not

pertinaciously wedded to the lapses of a very careless printer; to whom, in my opinion, the editors of the first folio confided its correction. Otherwise, we must presume they were unaccustomed to such labour, and in the hurry of active life did their best, however imperfectly.

I must be indulged with rather a long extract, that the reader may be enabled at once to judge whether the words I impugn are in harmony with the tone and spirit of Hotspur's speech.

"Enter a Messenger.

*Mess.* My lord, here are letters for you.

*Hot.* I cannot read them now.—

O gentlemen, the time of life is short;  
To spend that shortness basely, were too long.  
If life did ride upon a dial's point,  
Still ending at the arrival of an hour.  
An if we live, we live to tread on kings;  
If die, brave death, when princes die with us!  
Now for our consciences,—the arms are fair,  
When the intent of bearing them is just.

Enter another Messenger.

*Mess.* My lord, prepare; the king comes on apace.

*Hot.* I thank him, that he cuts me from my tale,  
For I profess not talking: only this—  
Let each man do his best: and here draw I  
A sword, whose temper I intend to stain  
With the best blood that I can draw withal  
In the adventure of this perilous day.  
Now,—Esperance!—Perey!—and set on.—  
Sound all the lofty instruments of war,  
And by that musick let us all embrace:  
For, heaven to earth, some of us never shall  
A second time do such a courtesy."

What are we to understand by the words "For heaven to earth," in the last line but one? Can they be tortured, by any ingenuity, to signify, as Warburton paraphrases them, "One might wager heaven to earth"? To say nothing of such an extraordinary and unwonted ellipsis, would it not be a strange wager, and stranger thought, to enter Hotspur's mind at such a moment? I feel assured that Shakspeare wrote, and that we should read:

"Sound all the lofty instruments of war,  
And by that musick let us all embrace:  
For *here on earth*, some of us never shall  
A second time do such a courtesy."

If it should be thought that *here on* could not well be mistaken, even in MS., for *heaven to*, I reply that stranger misreadings of the compositor could be easily adduced; and that even in the preceding page we have one at any rate more wide of the mark, where *supposition* is printed in both the folios for *suspicion*.

How this extraordinary reading should have hitherto escaped suspicion, I am at a loss to imagine, and feel assured that no one who is competent to enter into the spirit of this exquisitely conceived passage, which breathes the true expression of heroic pathos, will attempt a vindication of the old reading.

S. W. SINGER.

*Minor Dates.*

"*Thirty days hath September.*"—The unknown author of *Thirty days hath September* may be fairly described as the most popular versifier in the history of English literature. I believe he was rather a translator than an author, and that both the Latin text and the English version are of very early date. Be it as it may, no one can dispute its merit as a specimen of mnemonic verse.

On the list of claimants to the honour in question it is my wish to place, but without advocating the cause of either, 1. Richard Grafton, citizen of London; and 2. Arthur Hopton, A.B. Oxon., the "miracle of his age for learning."

(1.) "A rule to knowe how many dayes euery moneth in the yere hath.

Thirty dayes hath Nouember,  
Aprill, June and September.  
February hath .xxviii. alone.  
And all the rest haue xxxi."

*Graftons Abridgement of the chronicles  
of Englands, 1570. 8vo.*

(2.) "The which ordination of the moneths, and position of dayes [by Julius Cæsar], is vsed to this present time, according to these verses:

'*Sep. No. Iun. Ap. dato triginta : reliquis magis uno :  
Ni sit bissextus, Februus minor esto duobus.*'

Which is,

Thirtie dayes hath September,  
Aprill, Iune, and November :  
The rest haue thirtie and one,  
Sauce February alone.

Which moneth hath but eight and twenty meere,  
Sauce when it is bissextile, or leap-year."

*Arthur Hopton, A concordancy of  
yeares, 1615. 8vo. p. 60.*

Wood states that Hopton left "divers copies of verses scattered in books," so that we may venture to ascribe to him the above version—but it is not the popular version. BOLTON CORNEY.

"*When found, make a Note of.*"—The following poem may be considered in the light of an enlarged paraphrase on the motto of your valuable periodical. It is one of a collection of poems by John Byrom, first published in 1773. An edition was published at Leeds in the year 1814.

"*A Hint to a Young Person, for his better Improvement  
by Reading or Conversation.*

"In reading authors, when you find  
Bright passages that strike the mind,  
And which perhaps you may have reason  
To think on at another season,  
Be not contented with the sight,  
But take them down in black and white.  
Such a respect is wisely shown,  
As makes another's sense one's own.  
When you're asleep upon your bed,  
A thought may come into your head,

Which may be useful, if 'tis taken  
Due notice of when you are waken.  
Of midnight thoughts to take no heed  
Betrays a sleepy soul indeed ;  
It is but dreaming in the day,  
To throw our nightly hours away.  
In conversation, when you meet  
With persons cheerful and discreet,  
That speak or quote, in prose or rhyme,  
Facetious things or things sublime,  
Observe what passes, and anon,  
When you get home think thereupon ;  
Write what occurs ; forget it not ;  
A good thing sav'd is so much got.  
Let no remarkable event  
Pass with a gaping wonderment,  
A fool's device—" Lord, who would think !"  
Rather record with pen and ink  
Whate'er deserves attention now ;  
For when 'tis gone you know not how,  
Too late you'll find that, to your cost,  
So much of human life is lost.  
Were it not for the written letter,  
Pray what were living men the better  
For all the labours of the dead ?  
For all that Socrates e'er said ?  
The morals brought from Heav'n to men  
He would have carry'd back again ;  
'Tis owing to his short-hand youth  
That Socrates does now speak truth."

Vol. i. p. 59. Edit. 1814.

M.

Dublin.

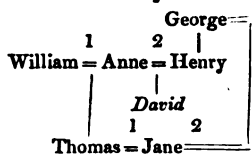
*The Dodo, existing Specimen of.*—A friend of mine has just informed me, on the authority of one of the principal members of the family, that at Nettlecombe Park, in Somersetshire, the seat of Sir John Trevelyan, Bt., there is now existing a stuffed specimen, entire, of the supposed extinct bird, the Dodo.

How is it that such an important fact should have escaped the notice of the principal naturalists of the country? At the Great Exhibition there was a manufactured specimen of this bird, which called forth, I believe, the encomium of Mr. Strickland and other well-known naturalists; but not a word was said about this alleged real specimen at Nettlecombe Park. There was in the same case which contained this fictitious Dodo, a cast of the head and leg from the remains now in the Ashmolean Museum at Oxford,—the only portions, I believe, that were rescued when the entire specimen of the bird, once in that collection, was destroyed. It is said, I think, there are other remains somewhere abroad; but that there is no entire specimen of the Dodo now in existence anywhere, is, I imagine, the universal belief. I hope that you, or some of your correspondents, may be able to solve this mystery, or set my friends right should they be labouring under some mistake.

ROWLAND WINN.



*A Proof that a Man can be his own Grandfather!*  
—I lately came across the following curious piece of genealogical reasoning, which I think originally appeared in *Hood's Magazine*, and which I have endeavoured to illustrate by the annexed table :



There was a widow (Anne) and her daughter-in-law (Jane), and a man (George) and his son (Henry). The widow married the son, and the daughter married the father. The widow was therefore mother (in-law) to her husband's father, and consequently grandmother to her own husband (Henry). By this husband she had a son (David), to whom she was great-grandmother. Now, as the son of a great-grandmother must be either a grandfather or great uncle, this boy (David) was one or the other. He was his own grandfather! This was the case with a boy at school at Norwich. E. N.

#### *Memoria Technica*

*For the Plays of Shakespeare, omitting the Historical English Dramas, "quos versus dicere non est."*

Cymbeline, Tempest, Much Ado, Verona,  
Merry Wives, Twelfth Night, As You Like It, Errors,  
Shrew Taming, Night's Dream, Measure, Andronicus,  
Timon of Athens.

Wintry Tale, Merchant, Troilus, Lear, Hamlet,  
Love's Labour, All's Well, Pericles, Othello,  
Romeo, Macbeth, Cleopatra, Caesar,  
Coriolanus.

*From a Common-place Book at Audley End.*

BRATBROOKE.

*Portrait of George Fox.*—A writer in the *Westminster Review* for the present quarter, on "The Early Quakers and Quakerism," says (p. 610.), respecting George Fox,—

"Portrait painters having been in his eyes panderers to the fleshly desires of the creature, we have no likeness of him."

Whether or not there is in existence an *authentic* portrait of George Fox, I do not know; but I saw some time since, at the shop of Smith, the Quaker bookseller in Whitechapel, an engraved portrait of Fox, and another of his early coadjutor, James Nayler.

LLEWELLYN.

*Lines on Crawford of Kilbirnie.*—George Crawford, who wrote a *Peerage of Scotland*, which was published in folio at Edinburgh in the year 1716, says, under the head of "Crawford, Viscount of Garnock," p. 159., that Malcolm Crawford, Esq., succeeded to the barony of Kilbirny in right of

Marjory his wife, daughter and sole heir of John Barclay of Kilbirny; whereupon he assumed the coat of Barclay, and impaled it with his own :

"Here it may be remarked," he continues, "that all the estate the family ever had, or yet possesses, was acquired to them by marriage: or lands so obtained were exchanged for others lying more contiguous to the rest of their fortune; which gave occasion to a friend to apply to them the following distich :

'Aulam alii jactent, at tu Kilbirnie, nube:  
Nam quæ fors aliis, dat Venus alma tibi.'"

Which may be thus translated :

"Let others choose the dice to throw,  
Do you, Kilbirny, wed:  
On them what Fortune may bestow,  
On you will Venus shed."

C—S. T. P.

W—Rectory.

#### *Queries.*

##### WHERE WAS ANNE BOLEYN BURIED?

It is said in Miss Strickland's *Queens of England* (iv. 203.), that there is a tradition at Salle in Norfolk that the remains of Anne Boleyn were removed from the Tower, and interred at midnight, with the rites of Christian burial, in Salle Church, and that a plain black stone without any inscription is supposed to indicate the place where she was buried. An account of Salle Church, with the inscriptions on the Boleyn monuments, is given in the 4th volume of Blomefield's *Norfolk* (folio ed.), p. 421., but no allusion is made to any such tradition; and other parts of the same work, where the Boleyns (including the Queen) are referred to, are equally silent on the subject. Lord Herbert of Cherbury, in his *History of King Henry VIII.*, does not state how or where she was buried. Hollingshed, Stow, and Speed say, that her body, with the head, was buried in the choir of the chapel in the Tower; and Sandford, that she was buried in the chapel of St. Peter in the Tower.

Burnet (vol. i. p. 318.), who is followed by Henry, Hume, and Lingard, says that her body was thrown into a common chest of elm-tree that was made to put arrows in, and was buried in the chapel within the Tower, before twelve o'clock. Sharon Turner, in his *History of the Reign of King Henry VIII.*, vol. ii. p. 464., cites the following passage from Crispin's account of Anne Boleyn's execution, written fourteen days after her death, viz. :

"Her ladies immediately took up her head and the body. They seemed to be without souls, they were so languid and extremely weak; but fearing that their mistress might be handled unworthily by inhuman men, they forced themselves to do this duty; and though almost dead, at last carried off her dead body wrapt in a white covering."

In a letter in the *Gentleman's Magazine* for October, 1815, signed "J. C.," it is said —

"But the headless remains of the departed Queen were said to be deposited in an arrow-chest, and buried in the Tower Chapel, before the High Altar. Where that stood, the most sagacious antiquary, after a lapse of less than three hundred years, cannot now determine; nor is the circumstance, though related by eminent writers, clearly ascertained. In a cellar the body of a person of short stature, without a head, not many years since was found, and supposed to be the reliques of poor Anna; but soon after re-interred in the same place, and covered with earth."

I am informed that the stone in Salle Church was some time since raised, but that no remains were to be found underneath it. Has the tradition referred to by Miss Strickland been noticed by any other writer? and upon what authority does Burnet say that her remains were placed in an arrow-chest? I may add that Miss S. states that a similar tradition is assigned to a black stone in the church at Thornden on the Hill: but Morant, in his *History of Essex*, does not notice it.

J. H. P.

#### TORTOISESHELL TOM CATS.

Can any correspondents of "N. & Q." who may have paid particular attention to natural history, throw any light or grounds for explaining the fact of there, I may almost say, never being instances of a *male tortoiseshell cat*? for though I have been very lately told that such a one was exhibited in the great display in Hyde Park, yet as I did not witness it myself, I can only use it as the exception which proves the general rule.

Having for the last fifty years been in the constant habit of keeping cats, and having frequently during that time possessed many of a rare and foreign breed, some of which were tortoiseshells of the most beautiful varieties, I have always endeavoured, by mixing the breeds in every way, to procure a male of this peculiar colour; but with the vast number of kittens that during this long period have fallen under my observation, I have invariably found that if there was the slightest appearance of a single *black hair* on one, otherwise *white and orange*, so sure would it prove a female; and thus *vice versa*, an orange hair appearing on a black and white skin, even in the smallest degree, would immediately proclaim the sex.

I have asked for an elucidation of this curious fact from two of our greatest naturalists of the present day, but without any success; I have racked my own brain even for some plausible mode of accounting for it, but in vain; for it should be observed that this peculiarity or line of demarcation as to sexes does not obtain with other animals, for I have seen what may be called tortoiseshell horses and cows, that is, with the same

admixture of colours, and yet they have been indiscriminately of both sexes.

Now it is true we hear occasionally of a *tortoiseshell tom cat* advertised as having been seen or heard of, but in all these instances a solution of the *nitrate of silver* has been *freely used to aid the imposition*, and with all the pains I have taken, I have never been fortunate enough to meet with a *bonâ fide* ocular demonstration.

Should any of the correspondents of "N. & Q." have it in their power to throw light on this curious fact in natural history, it will much gratify me, even if it should prove that I am making much about nothing.

W. R.

Surbiton.

#### Minor Queries.

*Oasis*. — What is the proper pronunciation of this word? Ninety-nine people out of a hundred will say, as I said, "Oâsis, of course!" Let them, however, proceed to consult authorities, and they will begin to be puzzled. Its derivation from the Coptic "wâhe" (or "ouahe," the French way of expressing the Egyptian word wâhe. — *Encycl. Metrop.*) seems universally admitted. As to the pronunciation, the way in which the word is accented by the different authorities in which I have been able to find it is as follows: —

"*Oâsis* (ὠάσις). — *Herodot.* iii. 26. Larcher's *Notes*, and Liddell and Scott's *Greek Lexicon*, give no help as to the pronunciation.

Rees's *Cyclopædia*, and the *Encyclopædia Britannica*, do not accent the word at all. Brasse's *Greek Gradus*, Ainsworth's and Riddle's *Dictionaries*, Yonge's *Gradus*, Walker's *Rhyming Dictionary*, Webster, Richardson, and Johnson, do not even contain the word.

The few authorities which do accent the word, do it "with a difference." Ex. gr.:

O'asis. — *Penny Cyclopædia*.

O'asis. — *Imperial Dictionary*.

O'asis. — *Spiers' English-French Dictionary*.

Oâsis. — *Anthon's Lemprière*.

Oâsis. — *Brande's Dictionary of Science, &c.*

Oâsis. — *Butler's Classical Atlas*. Index.

Who is right? I have searched all the Indices to the Delphin edition of the Latin poets, without finding the word at all. A Cambridge friend quoted at once "sacramque Ammonis oasisim;" but, on being pressed, admitted, that if it were not the *fig-end* of some prize-poem line lurking in his memory, he did not know whence it came. I cannot get anybody to produce me an instance of the use of the word in English poetry. One says, "I am sure it's in Moore," and another, "You're sure to find it in Milton;" but our English poets lack verbal indices. Some such line as "Some green oasis in the desert's waste," haunts my own memory, but I cannot give it a

"local habitation." Of course, two or three instances from *English* poets would not *absolutely* determine the question one way or the other, as we pronounce many words derived from Greek and Latin sources in defiance of their original quantity. Still they would not be without their value. Can any wise man of the East help?

HARRY LEROY TEMPLE.

*Ballad on Shakspeare.*—About fifty years ago there was an old ballad in praise of Shakspeare which used to be very popular in Warwickshire. All I remember is the following stanza, which, I remember, was the concluding one:—

"The pride of all nature was sweet Willy, O;  
The pride of our land was sweet Willy, O;  
And when Willy died, it was Nature that sighed  
At the loss of her all—her sweet Willy, O."

Where can the rest of the ballad be obtained? and who was the author? SAXONICUS.

*Dr. Toby Matthew.*—In Le Neve's *Lives of the Protestant Archbishops* under Dr. Toby Matthew, Archbishop of York, it is stated that he was appointed Bishop of Durham in 1595; and that on 7th April, Archbishop Whitgift granted a commission to Archbishop Hutton, "to confirm and consecrate this our bishop within the province of Canterbury, which," says Le Neve, "no doubt was done accordingly, though I cannot find, either in his diary or elsewhere, the time when, place where, or the names of the bishops who assisted at that solemnity," (vol. ii. pp. 105-6.). In Surtees' *History of Durham*, it is said that his consecration took place on "Palm Sunday." Palm Sunday fell on 9th April that year: the very Sunday, therefore, which followed the date of the licence mentioned by Le Neve. I believe Surtees refers to *Rot. Durham* as his authority. In the *Church of England Magazine*, Jan. 1847, p. 13., there is a Life of Dr. T. Matthew, said to be "Abridged from a manuscript in the British Museum, entitled 'The Preaching Bishop,' &c. Does this document supply the information which Le Neve sought in vain?" Can any reader ascertain from the diary, or elsewhere, what the bishop was doing on 9th April, 1595, or where he was; or give any information on the subject? C. H. D.

[\* The MS. in the British Museum does not supply the information required; it merely corrects Bishop Godwyn's date of the consecration, viz. March, 1594: "but," says the writer, "he was mistaken; it was the year after, for he preached the first sermon after he was made bishop, May 11, 1595, as he himself sets down, being then forty-eight years of age." It is not given in Mr. Perceval's valuable list of the consecrations of English prelates in the Appendix to his *Apology for the Apostolical Succession*, so that we may conclude it is not to be found among the Lambeth records. It is possible it may be found in the document quoted by Surtees, viz. "*Rot. Mathew, A.*"—En.]

*Hart and Mohun.*—Very little is known of these two old actors and managers. When were they born, and when did they die?

EDWARD F. RIMBAULT.

*Burial without Religious Service.*—In case of the friends of any person deceased either objecting to, or not wishing to compel the clergyman to use, the burial service, is there any law to forbid the corpse being interred in the parish churchyard without any religious service at all? Suppose the deceased were a baptized dissenter, who had himself in his lifetime objected to, and whose surviving relatives also objected to the performance of the burial service, though they wished the body to be deposited in the churchyard; does a clergyman render himself liable to any penalty in permitting the body to be thus silently interred? Some years ago, at the Kensal Green cemetery, the sons of Carlile protested at the grave against the performance of any religious service. The chaplain persisted in its performance in spite of their expressed wishes to the contrary! Was this right or wrong in a legal point of view? C. H. D.

*Ganganelli's Bible.*—Can any of your readers inform me who was the translator of the "Ganganelli (Pope) Bible," published in 1784 in folio, what is the merit of the translation, and who wrote the notes? If I mistake not, Evans, the auctioneer who sold the Duke of Sussex's library, puts in the catalogue that the notes are not the Pope's, it being "a scandalous imposture" in the title-page to say so, "for they have a free-thinking tendency."

The title-page of said Bible says that that Pope and the translator were liberals, and the author of the notes must have been a radical, all very intelligible in those days, but not without instruction to these.

The Duke's copy sold to the British Museum for 30*l.* May I ask why it is so rare? J. D. G.

*Wherland Family.*—Information is desired respecting the family of "Wherland," now of Cork, and whether they came from Scotland; and if so, whether the family still exists there? The crest of the Cork Wherlands is a demi-lion rampant out of a ducal coronet. T. W. W.

*Flemish Proverb quoted by Chaucer.*—Can any of the readers of "N. & Q.," or, should I not rather say, of its Dutch ally, "*De Navorscher*," point out the original of the old Flemish proverb,

"Soth play quod play,"

quoted by Chaucer in his Prologue to the "Cook's Tale;" and whether or not there is any history attached to it? PHIL-CHAUCER.

*Derivation of the Word "Callis," an Almshouse.*—The word is not given in Bailey or Richardson. It appears in Holloway's and Halliwell's *Provincial*

*Dictionaries* in the plural, and is spelt "calasses." Each quotes Grose, who refers the word to the *Gentleman's Magazine* for May, 1784; but there the above question only is asked, and is unanswered. It has been suggested that the callis may be so called from its having been founded by some merchant of the Staple of Calais, or from its endowment being derived from donations to the chalice, made by persons to the priest administering extreme unction. *Calis* was the old form of *chalice*.—Vide Halliwell's *Dictionary*. J. P. Jun.

*Nashe's "Terrors of the Night," 4to. 1594.*—Can any correspondent oblige me with Notes, critical, philological, or otherwise, illustrative of the subjoined passages, which occur, among many others scarcely less curious, in the above rare tract, of which I am fortunate enough to possess a (not quite perfect) copy? Speaking of Iceland, he says,—

"It is reported, that the Pope long since gave them a dispensation to receive the Sacrament in ale, inasmuch as for their vncessant frosts there, no wine but was turned to red emayle as soone as euer it came amongst them."—D. iii.

"Other spirits like rogues they have among them, destitute of all dwelling and habitation; and they chillingly complayne if a constable aske them *Cheuela* in the night, that they are going vnto Mount Hecla to warme them."—D. ii.

What is *emayle*? and is *Cheuela* for *Qui va là*?

Speaking of a vision of devils, he mentions some with

"Great glaring eyes, that had whole shelles of Kentish oysters in them; and terrible wide mouthes, whereof not one of them but would well haue made a case for *Molenaar's* great gloabe of the world."—D. iii.

Is, then, Wyld's great Globe only a plagiarism from Molenax? J. EASTWOOD.

*Did Orientals ever wear Spurs?*—In the second volume, p. 38., of Prescott's *Ferdinand and Isabella*, are given some lines from Hyta, *Guerras de Granada*, &c., descriptive of the departure of Abdallah Chico on his fatal expedition against Lucena. These, enumerating all the braveries of the cortège, amongst others, mention

"Cuánto de Espuela de Oro,  
Cuánta Estribera de Plata."

Now, unless this be an oversight of Hyta, his spurs of gold and stirrups of silver require some explanation, since the specification of both does not leave us the alternative of supposing that the former merely meant the sharp corners of the shovel-stirrup, which we all know serve the Oriental horseman of the present day as spurs.

Was Hyta a Spaniard or a Moor? A. C. M.

*Badges of Noblemen in the Fifteenth Century.*—What were the customary badges or cognizances of De la Pole, Duke of Suffolk, executed 1450; Humphrey Duke of Gloucester, and John Duke

of Bedford, Protectors, temp. Henry VI.; Cardinal Beaufort; the Earls of Somerset, Salisbury, and Arundel, temp. Henry VI.; and Sir John Fastolfe? BURIENSIS.

*Sir Roger de Coverley.*—In the first article of the Number of the *Quarterly Review* just published, on *Sir Roger de Coverley*, by the *Spectator*, with Notes and Illustrations, by W. Henry Wills, it is stated,—

"At the suggestion of Swift they took advantage of a popular name, and derived the Knight's descent from the inventor of the celebrated country-dance," &c.

I should like to know the authority for this statement respecting Swift, as, at the time of the *Spectator* first appearing, he was certainly not on good terms with either Addison or Steele. The first Number of the *Spectator* was published on the 1st of March, 1710–11. In Swift's journal, sent to Stella, he says, March 6th,—

"I have not seen Mr. Addison these three weeks: all our friendship is over."

On the 16th he says,—

"Have you seen the *Spectator* yet? a paper that comes out every day. 'Tis written by Mr. Steele, who seems to have gathered new life, and have a new fund of wit; it is in the same nature as his *Tatlers*, and they have all of them had something pretty. I believe Addison and he club. I never see them," &c.

C. DE D.

*Lines on Elizabeth.*—No doubt some of your readers will be able to tell me where I may find these verses:—

"*Princeps Elizabetha tuis Dea magna Britannia.*"

which is fathered upon Ascham; and the following, which report gives to Camden:—

"*Elizabetha tuis Dives et Dea sola Britannia.*"

PETROS.

*Twyford.*—Simeon of Durham relates the history of the acts of a council held A.D. 684, in the presence of King Egfrid, and presided over by Archbishop Theodore, at a place called *Twyford*, near the river Alne [*Ættwyforda, quod significat ad duplex vadum.*]—*Libellus*, &c., p. 44. Is there any vestige or record of the site of *Twyford*? Camden mentions it when speaking of the North-umberland coast:

"The shore afterwards opens for the river Alaun, which, still retaining the same name it had at Ptolemy's time, is called by contraction Alne, on whose bank is *Twifford*, q. d. *Two-fords*, where was held a synod under King Egfrid; and Eslington, Alnwick," &c.

CETREP.

*Irish Titles of Honour: The Knight of Kerry; The O'Conor Don; The O'Gorman Mahon.*—Will somebody explain for me the origin of, and right to, these titles, which do not receive the honour

of any mention in the ordinary "Baronetages, Knightages," &c. &c.; as also the mode in which the individuals who claim them are addressed in ordinary conversation. HARRY LEROY TEMPLE.

*Sir Hobbard de Hoy.*—A common term for a lad between boyhood and manhood is a *hobbledehoy*. I find an early use of this word in Tusser's *Hundred Points of Husbandry*, A.D. 1557, in his verses entitled *Man's age divided here ye have, By Prenticeships from birth to grave.*

"The first seven years bring up as a child,  
The next to learning, for waxing too wild;  
The next keep under *Sir Hobbard de Hoy*,  
The next a man, no longer a boy," &c.

Can you tell me the origin of this curious term?  
W. W. E. T.

Warwick Square, Belgravia.

*The Moon and her Influences.*—Can any of your readers inform me of books treating scientifically, or giving traditional notices, about the supposed influences of the moon; for instance, on the tides, on lunatics, on timber felled during the wane, on fish taken by moonlight in the tropics?

Also can any account be given of the origin of the tradition that connects "the man in the moon" with the history given of the "man gathering sticks upon the Sabbath day" (*Numbers*, xv. 32—36.)?  
W. H.

*St. Ulrich's, Augsburg.*—In Pugin's *Glossary of Ecclesiastical Ornament*, the author refers to a book containing an account, with illustrations, of the Trésor of the church of St. Ulrich at Augsburg; he also adds, "this book is now very rare." Could any of your correspondents inform me who is the author; for I have searched the Museum catalogue under the names "Augsburg and Ulric, or Udalic," without any success? Probably, if I had the author's name, I might run some chance of finding it.  
W. B.

*The late Mr. Miller of Craigentiny.*—I should be glad if any of your Edinburgh or other correspondents could favour me with any particulars relating to the above gentleman. He was a well-known book collector, and in the spirit of his purchases the legitimate successor of Richard Heber. He bequeathed his noble collection of books to the Advocates' Library of Edinburgh. In early English poetry the collection is almost unrivalled. Mr. Miller was the purchaser of the *Heber Ballads*. The collection, in money market value, is nearly equal to the Grenville gift to the British Museum. I have heard the title to the property of Craigentiny was in dispute.

PETROFROMONTORIENSIS.

*Whipping Boys.*—Will any correspondent of "N. & Q." inform me when ceased the custom of male heirs apparent to the throne of England having whipping boys? when and why it ori-

ginated? what remuneration such boys received? and whether our queens had during their state of pupillage any such kinds of convenience. I have only met with the names of two whipping boys; Brown, who stood for Edward VI., and Mungo Murray, who did the like for Charles.

THOS. LAWRENCE.

Ashby-de-la-Zouch.

*Edwards of Essex.*—This family can be traced to Anstey from 1700. A descendant in New York has the arms: Argent, a fess ermines between 3. martlets (2. and 1.) sable. Can any correspondent find him any old branches of his family tree?  
E.

New York.

### Minor Queries Answered.

*Polynesian Languages.*—Where could I obtain Testaments in the various languages of Polynesia, more especially in the Feejeean and Samoan? I have applied at the British and Foreign Bible Society without success. These Testaments have been published by this society. EBLANENSES.

[Our correspondent should consult *The Bible of every Land*, lately published by Bagster and Sons, which gives some account of the different Polynesian and Malayan versions.—See Class V., pp. 299—312.]

*Arms of Thompson.*—Will any of your Lancashire correspondents be kind enough to inform me whether they have ever met with the following arms in connexion with the name of Thompson, in any work on the history of Lancashire, or on any monument in that county, namely, "Per pale, argent and sable, a fess embattled between three falcons, countercharged, belled or?" I believe a family of the name to which the arms are attributed held landed property in the neighbourhood of Hornby and Gressingham.  
JAYNE.

[We know nothing beyond the fact of such a coat being described in an ordinary of arms for Thompson of Lancashire, without any particular locality.]

*The Silent Woman.*—What is the origin of the old sign-board "The Silent Woman?" She is represented headless, holding her head under her arm. There is, or was, a sign of this at a small ale-house not far from Ledbury, in Herefordshire, and I was told it was not an uncommon sign in these parts.  
F. J. H.

Edinburgh.

[Has not this sign, which we have seen also described as that of *The Good Woman*, its origin in the satirical spirit which prompted the Dutch epigrammist to write,—

"A woman born without a tongue,  
I can conceive it;  
But silent, with a tongue in her head,  
I'll ne'er believe it."] .

*Review of Hewett's Memoirs of Rustat.*—In what literary paper can I find a review of Mr. Hewett's *Memoirs of Tobias Rustat*? C. W.

[A review of this work will be found in the *Gentleman's Magazine* of June, 1850, pp. 638—640.]

*Robert Recorde.*—Can any of your readers inform me whether Robert Recorde, who in 1549, or possibly some years later, was Comptroller of the Mint at Bristol, was the same person as the author of *The Whetstone of Wit*, and other mathematical works? Also, whether there is any fuller account of his life to be met with than that given by Hutton? J. E.

[It does not appear that Robert Recorde, the celebrated mathematician, was ever connected with the Bristol mint. The best account we have met with of the author of *The Whetstone of Wit*, is in Mr. Halliwell's pamphlet on *The Connerion of Wales with the Early Science of England*, 8vo., 1840. Consult also a very able and learned article in the *Companion to the British Almanack* for 1837, pp. 30—37., by Professor De Morgan.]

*Strange Opinions of great Divines.*—I shall be obliged to any of your correspondents who can give me references to the following quotations from the works of two great divines:

(1.) "I would that we were well rid of this [the Athanasian] Creed."

(2.) "The Apocalypse either finds a man mad, or leaves him so."

C. MANSFIELD INGLEBY.

[1. The first quotation will be found in a letter of Archbishop Tillotson's to Bishop Burnet, dated Oct. 23, 1694. The archbishop says, "The account given of Athanasius' Creed (i. e. in Burnet's *Exposition of the Thirty-nine Articles*) seems to me no-wise satisfactory. I wish we were well rid of it." Dr. Birch adds, "The archbishop did not long survive the writing of this letter."—See Birch's *Life of Tillotson*, edit. 1752, p. 343.; ed. 1753, p. 315. Consult also *Remarks upon Dr. Birch's Life of Tillotson*, 8vo., 1753, p. 53., anonymous, but attributed to George Smith, a Nonjuror.

2. The second quotation is probably the following, which occurs in Dr. South's Sermon on the Nature and Measures of Conscience (Serm. XXIII.): "Because the light of natural conscience is in many things defective and dim, and the internal voice of God's Spirit not always distinguishable, above all, let a man attend to the mind of God, uttered in His revealed Word: I say, His revealed Word; by which I do not mean that mysterious, extraordinary (and of late so much studied) book called 'The Revelation,' and which, perhaps, the more it is studied, the less it is understood, as generally either finding a man cracked, or making him so; but I mean those other writings of the prophets and apostles, which exhibit to us a plain, sure, perfect, and intelligible rule; a rule that will neither fail nor distract such as make use of it."]

*Inquisitiones Post Mortem.*—What are these, extending to seven volumes, regularly paged, and

coming down to 1656, referred to in Oldfield's *History of Wainfleet*? Are they printed works? It is quite a different publication to the *Calendarium*, &c. in four volumes.

When did the Post Mortem Inquisitions cease? W. H. L.

[The *Inquisitiones* quoted by Oldfield are sometimes called Cole's *Escheats*, and will be found in the Harleian Collection in the British Museum, the first five volumes in Nos. 756, to 760., and the sixth and seventh, Nos. 410, 411.]

*Derivation of Carmarthen.*—What is the derivation of this word *Carmarthen*? LLEWELLYN.

[Caermarthen appears to have been the *Maridunum* of Ptolemy, and the *Maridunum* of Antoninus, one of the principal stations in the country of the Dimetæ, situated on the Via Julia, or great Roman road. Its modern name of Caermarthen, or *Caer Fyrdden*, as it is called by the Welsh (by a change of the convertible consonants *f* and *m*, common in their language), implies "a military station fortified with walls," and perfectly agrees with the description given by Giraldus Cambrensis, who calls it "*Urbs antiqua coctilibus muris.*"

"*Medieval and Middle Ages.*"—These terms are now in constant use, and very differently and vaguely defined. Will any of your correspondents, antiquaries or historians, say what period is comprehended in these terms, and give the date when it should commence, and when terminate? L. T.

[The late lamented Rev. J. G. Dowling, in his *Introduction to the Critical Study of Ecclesiastical History*, fixes upon the Council of Chalcedon, A.D. 451, as the commencement of the Medieval, or Middle Ages, which he thinks ended with the revival of classical literature in the fifteenth century, "that age of transition and revolution, combining in itself several of the most striking characteristics of the two states of society between which it forms the interval." This able work ought to find a place in the library of every ecclesiastical student.]

*Garlands hung up in Churches.*—It is said that the pretty wild flower, the small Woodruff (*Asperula cynanchica*), was formerly employed in adorning the walls of churches. Is this true? If so, what was the origin of the custom? Was this particular flower thus used for the reason that it long preserves its scent? Is it mentioned by any early poet in connexion with the decoration of churches? R. VINCENT.

[Garlands of Rosemary and Woodruff were formerly used to decorate the churches on St. Barnabas' day, as appears by many old entries and church-books; e. g. in the churchwardens' accounts of St. Mary-at-Hill, in the city of London, 17 and 19 Edward IV., the following entry occurs: "For Rose garlandis and Woodrove garlandis on St. Barnebe's daye, xjd." The reason Woodruff was used, Gerard tells us in his *Historie of Plants*, p. 965.: "It doth very well attemper the aire, coole and make fresh the place, to the delight and comfort of such as are therein."]

## Replies.

## ANCIENT TIMBER TOWN-HALLS.

(Vol. v., pp. 257. 295.)

MR. PARKER makes some inquiries relative to the ancient town-halls of our country towns; and should the following particulars of some still in existence be of service, I shall feel a pleasure in having been the means of gratifying his curiosity.

The town-hall in the city of Hereford is a timber structure built upon twenty-seven pillars, and was originally a very handsome building, but was many years since denuded of its upper story, in which the fourteen different trading companies of the city transacted their business. It was erected by the celebrated John Abel, in the reign of James I. Prior to the erection of the present county hall, the assizes were held in this building.

The town-hall at Leominster, or Butter-cross as it is frequently called by the inhabitants, was erected in the year 1633, by the above-named architect; it stands upon twelve oak pillars, and was originally ornamented with a variety of curious carvings, and the shields of arms of those who contributed towards the expense of its erection, but which have long since vanished. Around the building, just above the pillars, was inscribed the following sentences, but portions of which only now remain. On the south side:

"Vive Deo gratus, toti mundo tumulatus, crimine mundatus, semper transire paratus."

On the east side:

"Where justice reigns, there virtue flows. Sat cito, si sat bene vive ut post vivas. As columns do support the fabric of a building, so noble gentry do subprop the honour of a state."

On the north side:

"In memoria æternâ erit Justus, 1663."

In the year 1793, this hall underwent very considerable repairs, more properly called spoliation, by taking down the gables, and with them the curious carvings, shields of arms, &c., which must have greatly destroyed its picturesque effect. It contains a clock, and is surmounted by a cupola, in which is a bell, whereon the hours strike.

The town-halls of Brecon, Kingston\*, and Weobly, and probably others of which at present I can give no particulars, were built by the same person. Mr. Abel being in Hereford when that city was besieged in 1645, was of great service by constructing mills to grind corn for the use of the inhabitants and soldiers confined therein, for which Charles I. afterwards conferred upon him the title of one of his majesty's carpenters.

In Sarnesfield churchyard, in the county of Hereford, is a monument consisting of the effigies

\* This hall had similar inscriptions to those of Leominster.

of himself and his two wives, with the emblems of his profession, executed by his own hands after he reached the patriarchal age of ninety years; it has the following inscription, being his own composition:

"This craggy stone a covering is for an architector's bed,

That lofty buildings raised high, yet now lyes low his head:

His line and rule, so death concludes, are locked up in store,

Build they who list, or they who wist, for he can build no more.

His house of clay could hold no longer,  
May heaven's joy frame him a stronger.

JOHN ABEL.

Vive ut vivas in vitam æternam."

I believe Sarnesfield was his native place; he died there in 1694, having attained the great age of ninety-seven years.

J. B. WHITBORE.

Leamington.

In my reply to a Query upon the interesting subject introduced by MR. J. H. PARKER, I felt anxious to direct his attention to other peculiar characters appertaining to the ancient town of Wokingham, besides those marks by which it in some degree approximates to his general description of the English towns in France. In reply to MR. PARKER's inquiry respecting the mediæval town-halls, and other public halls of that period remaining in England (Vol. v., p. 295.), I have much pleasure in forwarding the following account of the Town-hall of Leicester, which formerly belonged to the Guild of Corpus Christi, in the church of St. Martin. It was built in the reign of Elizabeth, and was first opened by a banquet, given by George Norris, the mayor, to celebrate the victory over the Spanish Armada. This anniversary was continued until within the memory of some of the burghesses now living, and was called the "Venison Feast." The hall is a low-roofed timber building, lighted by plain latticed windows, and was enlarged, by the addition of the *Mayor's parlour*, in 1636. The great hall, or court, is fitted with appropriate seats of state for the mayor and aldermen, and with galleries for spectators of municipal ceremonies; and its walls were formerly enriched with many valuable paintings. The adjoining parlour is remarkable for the quaint character of its decorations; it is, like the great hall, provided with state seats or benches, and has a long range of low windows, containing stained glass illustrative of religious subjects, and emblems of the seasons. The Town-library is a storied building, containing a large hall, founded by the Corporation in 1632, and possessing at present about 1000 volumes, chiefly of old divinity, together with a few miscellaneous books, and a MS. of the Greek Testament written

on vellum and paper, supposed to be of the thirteenth century, and which was given to the library in 1649 by the Rector of Thruxington.

There are hospitals in Leicester of similar style, and two of much earlier periods, 1330 and 1512.

Kr.

Leicestershire.

OLD SIR RALPH VERNON.

(Vol. v., p. 389.)

In an old manuscript book now before me, containing a copy of Flower's "Visitation of Cheshire," 1580, together with a very great number of coats of arms, copies of charters, &c., is the curious account of old Sir Raulfe Vernon, which I now send you. I have not at present Ormerod's *History of Cheshire* to refer to; but, if I remember right, there is an account of the old knight, and of the great age he is said to have attained, there. The latest date in the book from which this is extracted is 1610; but there is bound with it eleven pages of "Armes of the Gentry of Cheshire, entered in y<sup>e</sup> Visitation of that County made in A<sup>o</sup> 1663 and 1664, by me W<sup>m</sup>. Dugdale, Esq<sup>r</sup>., Norroy King of Armes."

"*Copies of old Pedegrees remayning w<sup>th</sup> S<sup>r</sup> John Savadge, 1583.*"

"There was S<sup>r</sup> Raulfe y<sup>e</sup> Vernon ye old, ye quych levet vij yer and x yere, and he had to his first Wyffe on Mary ye Lodes daughter of Dacre, and he had Issue by her one S<sup>r</sup> Raulf ye Vernon of Hanwell, Mr Ric<sup>d</sup> person of Stockporte, other two sonnes Mighell & Hugh, ye quich wer both freres: and two daughters, Agnes and Rose and yen deghet ye forsaide Mary, and after her death ye forsaide old S<sup>r</sup> Raulf tooke to paremer on Maude ye Groseverner, and had Issue by her Ric<sup>d</sup> and Robert bastardes. Ye forsaide S<sup>r</sup> Raulf ye Vernon of Hanwell was married to A. Seintper, and had Issue by her Ralyn, Hytheoke, John, & Thomas, ye quiche Italyn had Issue S<sup>r</sup> Raulfe ye Vernon of Mottrem, ye quich S<sup>r</sup> Raulf had Issue yong S<sup>r</sup> Raulf, ye forsaide S<sup>r</sup> Raufe ye Vernon of Hanwell, Ralyn his Sohn, and S<sup>r</sup> Raufe his sonn deyyen, lyvand ye old S<sup>r</sup> Raufe; and ye sam tym on S<sup>r</sup> Ric<sup>d</sup> Damory was Justice of Chester, and ye forsaide old S<sup>r</sup> Raufe and he weren accordet yat ye yong S<sup>r</sup> Raufe shold wedde Agnes daughter of ye forsaide S<sup>r</sup> Ric<sup>d</sup> Damory, and that Sir Raufe ye old shold be fyne reret at Chester, gife all his landes &c. to ye said Mr Ric<sup>d</sup> his sonn, gotten by ye forsaide Mary of Dacre and to his heires, and so it was done, and the sam Ric<sup>d</sup> pson gyfe the sam lands &c. to ye sam old S<sup>r</sup> Raufe againe to term of his Lyve; and after his dessease to ye yong S<sup>r</sup> Rauf and to Agnes his Wyfe daughter to S<sup>r</sup> Ric<sup>d</sup> Damory, and to ye heires male of yr bodyes getten; for default of Issue mall of ye forsaide yong Sir Raufe and Agnes, yat all ye Landes &c. then Remaine to Ric<sup>d</sup> ye Sonn of Raufe ye Vernon of Shibbrocke gotten by Maud ye Groseverner, and to ye heires of his body begotten male, and for default of Issue of his body gotten male, that

all ye Landes &c. sholden remain to ye right heires of ye forsaide Mr Ric<sup>d</sup> w<sup>th</sup>out ende. Ye forsaide yong S<sup>r</sup> Raufe and Agnes deyhten w<sup>th</sup>out Issue of hose bodyes begotten male, and yen entret S<sup>r</sup> Raufe yat last deyhten as sonn and heir to Ric<sup>d</sup> ye Vernon ye sonn of old S<sup>r</sup> Rauf ye Vernon and Maude ye Grosevernor, by Vertue of ye fyne before rehersed. Ye forsaide S<sup>r</sup> Rauf Ric<sup>d</sup> son deyget w<sup>th</sup>out heir of his body gotten mall, and so S<sup>r</sup> Ric<sup>d</sup> ye Vernon brother to yis last S<sup>r</sup> Rauf entret heir male, and continued all his Lyfe and had Issue mulier S<sup>r</sup> Ric<sup>d</sup> ye quiche is now dead w<sup>th</sup>out Issue malle."

C. DE D.

OLD TREES. — FAIRLOP OAK.

(Vol. v., p. 114.)

I have, in my scrap-book, a curious old print of Fairlop Oak, to which some verses are attached, which I think is somewhat of a rarity. It is on thin, miserable paper; size, demy quarto; without date or printer's name; in general character bearing a very Catnachian aspect. The print of the tree occupies nearly half the sheet, and is a most vile specimen of both drawing and engraving. The tree is represented as in a dilapidated condition, with a huge hollow trunk, within which are seen some persons making themselves "jolly" at a drinking-table. The tree has but five principal branches, and these are only tipped here and there with foliage, the work of popular demolition under which the tree is known to have fallen being plainly seen in its many barren branches, and still more pointedly suggested by the four persons, who, having climbed aloft, are airing themselves in the forks of its boughs. The background is filled up with the incidents of the fair. To the right, in the fore-ground, is one of the well-known "boats" mounted on wheels, the deck manned by block-makers "on their legs" singing a chorus. Behind, in the distance, is a theatre or exhibition-booth, with the band and sundry performers entertaining the crowd gratis; on the proscenium above is written, . . . GELL. CLARK. On the left hand is another of these unclassical erections, with a man in front balancing himself on a ladder; the name SAUNDERS being inscribed above. Below this is an exhibition of a minor sort, and several groups of gaping cockneys. A "boat," a booth, and a set of "knock 'em down" complete the scene; in the latter case a woman caters for the encouragement of the English but ignoble sport of "three throws a penny."\* Below the print is a line in large type (scarcely legible), announcing it to be "An original Drawing by an eminent Artist [printed off] a Woodcut engraved on a Block of the celebrated Tree." I transcribe literally what follows.

\* Query, whence the origin of this fashionable accompaniment of cockney fairs?



"The Stem of this vegetable Progidy, which was [roughly hollowed (?)], measured, at 3 feet from the ground, about 36 feet in girth, and the boughs extended about 300 feet in circumference. The Fair which was held upon this spot was founded about the year 1720, by Mr. Daniel Day, Block Maker, of Wapping, who gave his men an annual Bean Feast, under the shade of the Oak, on the first Friday in July; and which has been visited for a number of years by the Block Makers and Watermen of the eastern part of the metropolis, who parade round the spot singing the following songs:—

*"Song from the Block Makers' Boat, sung by Mr. Hemingway.*

"George, our great King, as he sat on the throne,  
The supporters of Fairlop sent in their petition,  
That he the old Oak in true wisdom would own,  
The answer returned from the head of the Nation,  
This we agree that the Maggot and Spot  
Never shall be crushed, but for ever shall reign.  
A Charter we have got to support the old Spot,  
And Fairlop shall flourish again and again.  
This answer so noble abroad quickly spread,  
The enemy to friendship began to complain,  
That this Fair of mischief was surely the head,  
And if suffered would certainly soon show its aim.  
Down, cried he, with this Fairlop Tree;  
But George, ever generous, said, Cease to complain.  
A Charter we got, &c.

Freedom, the Goddess for Britons so fair,  
When she heard that a few of her supporters so free  
Did reverence the Oak which was always her care,  
And she said that the day ever sacred should be,  
The Maggot and Spot the care of us shall be,  
And never shall be crushed, but for ever shall reign.  
A Charter we got, &c.

Bright July now comes on, when we all are so gay,  
The first Friday in the month we all know,  
Our Maggot for ages shall shine on that day,  
And every year some new splendour shall show,  
When we agree that the Maggot and Spot  
Never shall be crushed, but for ever shall reign.  
A Charter we got, &c.

Now, my brave boys, since united we be,  
With friendship and harmony keep up the day;  
Our boat rigg'd and mann'd well, so pleasant to see,  
There's nothing can equal our Maggot so gay.  
A Toast now I say to good Daniel Day,  
Who taught us first this Fair to maintain.  
A Charter we have got, &c.

*"Written and sung by Mr. Lidard from the Watermen's Boat.*

"Come to Fairlop Fair, my good fellows invite,  
To partake of that day, that is our delight;  
For we have spirits like fire, our courage is good,  
And we meet with the best of respect on the road.  
Would you see us, you'd say, when we are muster'd  
quite gay,  
Success to the lads that delight in that day.  
Haste away, haste away, all nature seems gay,  
Let's drink to the joys of Fairlop so gay.  
Our horses are all of the very best blood,  
Our boat is well built and her rigging is good.

With our flags and our badges we unanimous agree,  
And join hand-in-hand to s[up?]port the old Tree.  
There's old Cruft and young Cruft our music shall  
play,  
While George Hull's staunch ponies shall tow us  
away.

Haste away, &c.

'Twas one Daniel Day that invented this Fair,  
As hearty a fellow as ever was there;  
The lord of the manor our Charter did gain,  
And we sons of old Neptune will uphold the name:  
We'll enjoy all the pleasure that springs from the  
day,

And ever remember that old Daniel Day.

Haste away, &c.

From Wapping Old Stairs away then we drive,  
Upon the first Friday that comes in July;  
We breakfast at Woodford, at Loughton we lunch,  
And return back to Rounden's, to dine and drink  
punch;

Then our boatswain he starts us away to the Fair,  
While Phœbus does shine on our colours so clear.

Haste away, &c.

It's when from the forest to Ilford we steer,  
[Every town we go thro' we'll give them three cheers;  
Then up to Tommy Wright's for to get refreshed there,  
Then return back to Wapping to sup of the best fare;  
Where we'll dance and sing so cheerful and gay,  
And ever remember that old Daniel Day.

Haste away, &c.

Now, having described our boats, horses, and crew,  
And our Fairlop so gay, which you all do review,  
Our boat she comes home by the winding of [. . .],  
And now you are welcome into Fairlop Hall.  
Our boat we put by for another fair day,  
And ever remember that old Daniel Day.

Haste away, &c.

"A few years before Mr. Day died, his favourite oak lost a limb, out of which he procured a coffin to be made for his own interment, and often used to lie down in it, to try how it would fit him. He died October 13, 1767, aged eighty-four, and his remains were conveyed to Barking by water, pursuant of his own request, accompanied by six journeymen Block and Pump Makers, to each of whom he bequeathed a new leathern apron and a guinea."

So runs this historical and poetical (?) fragment. The first song I have often heard sung, or rather bawled, by Mr. Hemingway from one of the wine dows in the street which diverges out of the Mil-End Road, at the "King's Arms." That was before I commenced my teens. Hemingway has long since gone the way of Daniel Day; and Fairlop has lost so much of its original vigour and popularity, as to be almost one of the things that were.

There is an engraving of Fairlop Oak, as it appeared in 1806, in the *Gentleman's Magazine* for July, 1806, p. 617. I think that some particulars of Fairlop Oak are given in Loudon's *Arboretum*. The woodcut in the *Mirror* referred to (p. 114.)

bears some resemblance, in the outline of the tree, to my specimen of the Catnach literature.

SHIRLEY HIBBERD.

[Our correspondent will also find a woodcut of the Catnach style prefixed to a pamphlet published in 1813, entitled *History, Origin, and Rise of Fairlop Fair; with a History and Description of the Forests of Essex, and an Account of Mr. Daniel Day, founder of Fairlop Fair*. Another tract with a similar title was published in 1795. — Ed.]

#### TAYLOR FAMILY.

(Vol. v., p. 370.)

The first person of the name as Mayor of Worcester, occurring in 1648, is James Taylor, Esq.; in 1666, Henry Taylor, Esq.; in 1675, Rowland Taylor, Esq.; in 1731, Samuel Taylor, Esq. In 1732, James Saunders, Esq., was elected, but, dying in his mayoralty, Samuel Taylor, Esq., was re-elected, to serve the remainder of the year; and in 1737, a Samuel Taylor, Esq., was again elected, and this is no doubt the same person, making his third election.

It is, I think, evident from the following, which may be found in Green's History of that city, vol. ii. p. 106. of Appendix, that their burial-place was in a vault at the west end of the north aisle of St. Helen's Church:—

"Opposite the pulpit—Richard Taylor, Alderman of this city, died Nov. 11th, 1754, aged sixty-eight. There are several more of the same family interred under this stone."

In 1718, a Mr. Thomas Taylor, lay clerk, and in 1719, Elizabeth, wife of Mr. Thomas Taylor, a lay clerk of this church (Worcester Cathedral), were buried therein.

I think it very probable, from the orthography of the names being alike, that the above parties were connected by family ties.

I do not find, either in my own MS., in Green's History, or any other work, memorials of the same name in any other of the Worcester churches.

Nash, in his County History, gives the arms of Taylor of Welland, a small village near Upton-on-Severn: "sable, a lion passant, argent."

On flat stones within the communion-rails of that (Welland) church are the following inscriptions:—

"Edmund Taylor, Esq., died 10 Jan., 1721, aged 55.

"Hic jacet Radulphus Taylor vir nullo non doctrinæ genere instructissimus uxorem duxit Penelopen filiam natu secundam Nicholai Lechmere de Weylcastle, armigeri, quarto die Junii, obiit, a. d. 1676, æt. 39: and several of their children are here buried.

"Penelope Taylor, died 29 May, 1710, aged 62."

Arms on the stone.

I know of no family of the name resident in that city; but, having left it many years, I am almost

a stranger to its inhabitants. But I recollect a gentleman of that name resident at Strensham, the birth-place of the poet Butler (*Hudibras*), and who, to his honour, in 1843, erected a monument to the memory of that celebrated man, in the church of his native village. His name was John Taylor, Esq.

J. B. WHITBORNE.

#### Applies to Minor Queries.

*Portrait of Mesmer* (Vol. v., p. 418.).—Your correspondent SIGMA may be informed that there is an engraved portrait of Mesmer in tom. xiii. p. 261. of the *Biographie Nouvelle des Contemporains*, Paris, 1824. TYRO.

Dublin.

*Sleeveless* (Vol. i., p. 439.).—Your correspondent might have found "*sleeveless errand*" explained by Tooke; and from him by Todd and Richardson. It is "an errand without cover or pretext." Skinner, with the word *sleeve*, A.-S. *slife*, tegmen, before his eyes, could write, "*a liveless or lifeless errand*." Earm-slife is "that with which the arm is covered." Q.

*Barbarian* (Vol. ii., p. 78.).—Gibbon observes that—

"In the time of Homer, when the Greeks and Asiatics might probably use a common idiom, the imitative sound of *Bar-Bar* was applied to the ruder tribes, whose pronunciation was most harsh, and whose grammar was most defective."—Ch. 51. n. 162.

Tooke's suggestion is, that the Gr. *βαψς*, strong, with a reduplication of the first syllable *βαψ*, gave the compound *βαψ-βαψς*; their great strength being the characteristic for which the barbarians were distinguished by the Greeks. (*Div. of Purley*, vol. ii. p. 183. 8vo. ed.) Q.

"*O wearisome condition*" (Vol. iii., p. 241.).—Q. inquired after the author of some remarkable verses quoted by Tillotson, beginning "O wearisome conditions of humanity." By the kind assistance of the Rev. A. Dyce, I am enabled to answer, that they are by Lord Brooke, in his tragedy of *Mustapha*, and may be found at p. 159. of his *Works*, in one vol. small folio, 1633. Q.

*The Meaning of "to be a Deacon"* (Vol. v., p. 228.).—An allusion to the fact, that to become a deacon (the first step in the priesthood) it was necessary to have the hair cut, which is also done previous to beheading. In Foxe's time the customs of the Roman church were known to all. J. B. C.

*Dr. Richard Morton*.—Perhaps the following brief particulars of this celebrated physician may be acceptable to your correspondent M. A. LOWRE, Vol. v., p. 227. He was born in the county of Suffolk, educated at Magdalen College, Oxford, where he became Chaplain of New College. He

was for some time chaplain, and probably tutor, to the Foley family in Worcestershire; but after the Restoration took his degrees in medicine, and became an eminent practitioner in London, dying at his residence in Surrey in the year 1698. An engraved portrait of him, with the large flowing wig of the period, now lies before me, with this inscription:

"Richardus Morton, M. D.  
Colleg: Med: Lond: Soc."

I have not been able to discover whether this gentleman was related to the Mortons of Severn Stoke, co. Worcester. J. B. WHITEBONE.

*Moravian Hymns* (Vol. iv., pp. 30. 502.; Vol. v., pp. 113. 129.).—Your correspondents having met with the third part only, I will describe the first and second parts now before me. Both were printed for James Hutton, London, 1746, who printed also *The Watchwords of the Covenant in the Blood of Jesus for the Years 1743 and 1746*. They contain 403 hymns, and two supplements. I have sought in vain for the hymn in the *New Bath Guide*, but the two following will show that Anstey did not colour too highly.

Many circumstances concurred to render these books now very rare. The impression was undoubtedly limited, and the wear and tear of enthusiastic singers for above a century, of a 12mo. book of nearly a thousand pages, very great. Unless preserved in "N. & Q.," the existence of such hymns might be doubted some years hence, even by the religious fraternity for whom they were compiled, and whose collection is now widely different:

"Jesu! our joy, and loving friend,  
Both thy dear wings around extend,  
Thy little chickens hide.  
Would Satan seize us as his prey,  
Then let the angels sing and say,  
This chick shall undisturb'd abide."

P. 328.

"My Jesus is my love,  
I am his little dove,  
Which flies upon his hands  
And there her food demands;  
Which wants herself to hide  
In that his bleeding side," &c.—P. 548.

E. D.

*Junius Rumours* (Vol. v., pp. 125. 159.).—In spite of the memorable declaration of Junius that his secret should perish with him, and the hitherto unsatisfactory attempts that have been made to draw him from his hiding-place, I have ever felt assured that he will eventually be unearthed. After half a century's active exertion, the "Iron Mask" was unveiled.

I recollect that, somewhere in Woodfall's edition, is a letter from Junius, requiring a copy of the letters to be sent him, bound in a particular manner

and colour, which, at the time that edition came out, was thought likely to afford a clue to the detection: some such casual notice may not yet be unlikely to lead to the discovery. Many years since, in conversation with an old officer, then barrack-master at Pendennis Garrison, Captain Hall, he related a circumstance that occurred when he was a boy, that curiously impressed itself on his memory. His family and Woodfall's were intimate, and when about ten years old he was taken by his mother to see Woodfall, whilst in prison on account of the publication of these redoubtable letters.

During this visit a tea-service of plate was received by Woodfall as a present from Junius, and was exhibited with no small degree of pride and gratification. Surely two such circumstances could not occur without being known to more than one or two persons; and had the inquiry been keenly followed up, I think, not unreasonably, that a chance might be afforded for the solution of the problem. JAMES CORNISH.

*Wyned* (Vol. v., p. 321.).—The supposition that the initial *w* of this word may have been a misreading for *pa*, however ingenious, is not tenable. Not having the MS. at hand (it is in the University Library, Cambridge), I wrote to a learned friend there to request him to refer to the passage. He assures me that the word is *wyned*, not *payned*. Indeed, the precedent being fairly written in a clerical hand, there was little possibility of mistake. I beg, therefore, to leave the word in the hands of your etymological reader for further suggestion or explanation. C. W. G.

*The Tradescants* (Vol. iii., pp. 119. 286. 391. 393. 469.; Vol. v., pp. 266. 367. 385.).—The ensuing Note, although it has no reference to the Tradescants who have been the subject of many interesting communications in "N. & Q.," will, perhaps, not be considered unacceptable; for, in conjunction with the mention made in the will of the younger John Tradescant (p. 367.) of his "two namesakes, Robert Tradescant and Thomas Tradescant of Walberswick in the Countie of Suffolk," to whom the testator, if his love is to be estimated by the amount of their legacies, would not appear to have borne much esteem,—it establishes the fact that there was, at that time, at least one collateral branch of the Tradescant family. I find in the town books of Harleston, in Norfolk, the name of a *John Tradeshin* as a resident in that town in the year 1682-83, and of *Mr. Robert Tradeshin* from 1683-84 to 1688-89 inclusive, and from that time to 1691-92 *Mrs. Tradeshin*, widow, appears as the occupier, in the last year the name being spelt *Tradescant*. The name also occurs in the Court Books of the Manor of Harleston. Robert Tradescant, and Martha his wife, are mentioned in 1687, and it appears that

she survived and was afterwards the wife of Charles Fox, gentleman. In 1721 John Tradescant is described as son and heir of the said Robert and Martha, both deceased. I have not met with it at a later period. Whether this Harleston family branched from Walberswick, or whether either were actually related to the Lambeth Tradescants,—for the term “namesake” does not of itself imply relationship—is not certain, but both are at all events probable. I may observe that the prefix *Mr.* indicated a person above the rank of a tradesman, and such as we should now address upon a letter as “Esquire.” G. A. C.

*Movable Organs and Pulpits* (Vol. v., p. 345.).—Of the first-named class of curious ecclesiastical structures I know of no examples; of one of the latter, the following notice occurs in *Mr. Wesley's Journal*, vol. iv. p. 213.:—

“Aug. 15 (1781). I went to Sheffield: in the afternoon I took a view of the chapel lately built by the Duke of Norfolk. One may safely say, there is none like it in the three kingdoms, nor, I suppose, in the world. It is a stone building, an octagon, about eighty feet in diameter. . . . The pulpit is movable: it rolls upon wheels; and is shifted once a quarter, that all the pews may face it in their turns: I presume the first contrivance of the kind in Europe.”

This was an episcopal place of worship connected with a noble charity, “The Shrewsbury Hospital,” a suite of liberally-endowed almshouses for old people of both sexes. The “chapel” in question, as well as the almshouses, have, many years ago, given place to a large market. But I must add, the charity still flourishes, and its recipients enjoy a suite of beautiful little dwellings, and a commodious place of worship, in a pleasant and airy part of “Sheffield Park.” J. H.

There is a movable pulpit in Norwich Cathedral. J. B.

*Scologlandis and Scologi* (Vol. v., p. 416.).—These words are derived from *sgológ*, a Celtic word meaning a farmer, a husbandman, and probably denote the husbandlands and husbandmen holding the kirktown (church lands) of Ellon, or parts thereof. A distinction is drawn between the husbandman and the cottar in an unpublished return to an inquisition in 1450, concerning the payments and services due by certain tenants of some ecclesiastical lands—“that is to say, of ylke husband an thraf (threave) of corn and half an ferlot of meil, and of ylke coter an pek.” The husbands of church lands (bondi of Scotch charter Latin?) were in all likelihood the “Kyndlie tenants” of the church, who seem to have had a sort of hereditary right to renewal of their leases on payment of a fine, either taxed or uncertain. In a charter lately before me, a lease of tithes was renewed to the holder as “Kyndlie tenant,” on payment of a grassum (equivalent to a fine), and

it was declared that the said tenant and his ancestors had held the vicarage land hereditarily, past the memory of man, on payment of a rent, though the said vicarage land belonged in property to the vicar. Neither *sgológ* nor *bondi* are applicable to tenants of church lands exclusively. The compilers of the Highland Society's *Gaelic Dictionary* do not appear to have met with the word *sgológ*, or, if they did, have confounded it with *scalóg* or *sgalóg*, a boor, a hind, a countryman.

DE CAMERA.

*St. Botolph* (Vol. v., p. 396.).—Your correspondent A. B. has anticipated an inquiry I was about to make as to the history of this saint, which I am desirous of learning. It is a rather singular circumstance that three churches dedicated to St. Botolph, and all of ancient foundation, are situated immediately without gates of the city, viz. at Aldgate, Bishopsgate, and Aldersgate. There was also before the Great Fire a church similarly dedicated at Billingsgate, and a water-gate, called Buttolph's gate (*vide Stow*).

I can hardly imagine that this is merely a coincidence, and should be glad to know whether any explanation can be given of it. J. R. J.

*Which are the Shadows?* (Vol. v., p. 281.).—An extract from the *Memoirs of Wordsworth*, vol. ii. p. 273., will throw some little light on J. C. R.'s perplexities:

“The anecdote of the saying of the monk, in sight of Titian's picture, was told me in this house (Rydal Mount) by Mr. Wilkie, and was, I believe, first communicated to the world in this poem, the former portion of which I was composing at the time (‘Lines suggested by a Portrait by F. Stone, 1834’). Southey heard the story from Miss Hutchinson, and transferred it to the *Doctor*; my friend Mr. Rogers, in a note subsequently added to his *Italy*, speaks of the same remarkable words having many years before been spoken in his hearing by a monk or priest in front of a picture of the Last Supper, placed over a refectory table in a convent at Padua.”

It is much to be feared that this goes far towards reducing “the mild Jeronymite's” remark to the established order of *stereotype*. On which supposition, one need not wonder that—

“his griefs  
Melted away within him like a dream,  
Ere he had ceased to gaze, perhaps to speak.”

J.

*Nightingale and Thorn* (Vol. iv., pp. 175. 242.; Vol. v., pp. 39. 305.).—Is it known to your correspondents who take an interest in this subject, that the nightingale, when she builds her nest, inserts a thorn about an inch long in the centre of it, probably to lean her breast against.

During my angling excursions I often get comfortably housed at a little farmer's in Berks, and

in conversation with him, about two years ago, relative to the habits of the nightingale, he mentioned this peculiarity, adding that he carried a nest home with a thorn an inch long built strongly through the middle of it. I recollected at the time the subject had been treated by some of our poets, but was not aware that it had any practical applicability.

In Berkshire they say of the nightingale's plaintive ditty :

"I've a thorn in my breast,  
And can get no rest."

MARYBONE.

*Groom of the Stole* (Vol. v., p. 347.).—Your correspondent J. R. (Cork) is in error when he asserts that the above-named office does not belong to female majesty.

Among the collection of pictures at Montreal, in Kent, is a portrait which was purchased at the sale at Strawberry Hill, in 1842, on the back of which is the following inscription in the handwriting of Horace Walpole :

"Lady Elizabeth Percy, only daughter and heiress of Joceline, last Earl of Northumberland. She was first married to Henry Holles Cavendish, Lord Ogle, only son of Henry Duke of Newcastle. 2ndly, To Thomas Thynne, Esquire, who was murdered by Count Konismark. And, lastly, to Charles Seymour Duke of Somerset. To Queen Anne she was groom of the stole, and had great influence."—Vide *Swift's Journal*.

By Beatson's *Political Index* it appears that her predecessor in this office was Sarah, Duchess of Marlborough.

E. H. Y.

*The De Clares* (Vol. v., p. 261.).—I am sorry that I am unable to give your correspondents, MR. GRAVES of Kilkenny, and E. H. Y., any information on the subject of the De Clares. The pedigree from which I quoted is not one of that family, but merely contains some few of them; introduced, as I said before, among the "præclarissimæ affinitates." The arms of Strongbow, Earl of Pembroke, are brought into the shield of quarterings through the well-known line of Marshall, De Braose, Cantelupe, La Zouche, and thence through Burdet and Ashbye; nor, with the exceptions of the last three, is there much mention of each family, but merely what is necessary to show their descent.

H. C. K.

— Rector, Hereford.

*Book of Jasher* (Vol. v., p. 415.).—You might have added to your list of editions of this work, one printed at New York in 1840, a number of copies of which have been recently sent to this country. The title is *The Book of Jasher, referred to in Joshua and Second Samuel, faithfully translated from the Original Hebrew*, 8vo. pp. 267. It was published with the recommendations of many learned men in America, one of which by

Prof. Noah, who appears to be the translator, I think worth extracting as giving some idea of the character of the book :—

"Without giving it to the world as a work of divine inspiration, or assuming the responsibility to say that it is not an inspired book, I have no hesitation in pronouncing it a work of great antiquity and interest, and a work that is entitled, even regarding it as a literary curiosity, to a great circulation among those who take pleasure in studying the Scriptures."

WM. BROWN, Jun., Bibliop.

Old Street.

I have read this book formerly. It is the *jeu d'esprit* of an unbeliever. The drift of it is, to present a coteremporary naturalist account of the Mosaic and Josueic histories, in opposition to the supernatural histories in the Bible. But I remember seeing announced among the intended publications of the Oriental Translation Fund, the "*Book of Jasher*." That proves a work, so entitled, to exist in some oriental language. What has become of that manuscript; and why was the translation of it never printed, as promised? I have long wished to learn.

A. N.

*Chantrey's Sleeping Children* (Vol. v., p. 428.).—In a highly interesting and pathetic volume of elegiac poetry, written by Sir Brooke Boothby (and published in London by Cadell and Davies, 1796), entitled *Sorrows Sacred to the Memory of Penelope*, is contained a fine engraving of the exquisite recumbent figure by Banks in Ashbourne Church, referred to by your correspondent. Perhaps you will afford room for the quotation of the following sonnet (*Sorrows*, p. 18.), which may interest readers unacquainted with the volume :—

SONNET XII.

"Well has thy classic chisel, Banks, express'd  
The graceful lineaments of that fine form,  
Which late with conscious, living beauty warm,  
Now here beneath does in dread silence rest.  
And, oh, while life shall agitate my breast,  
Recorded there exists her every charm,  
In vivid colours, safe from change or harm,  
Till my last sigh unalter'd love attest.  
That form, as fair as ever fancy drew,  
The marble cold, inanimate, retains;  
But of the radiant smile, that round her threw  
Joys, that beguiled my soul of mortal pains,  
And each divine expression's varying hue,  
A little senseless dust alone remains."

H. G. T.

Weston super Mare.

*Daniel De Foe* (Vol. v., p. 392.).—Your correspondent, on referring to Wilson's *Life of De Foe* (vol. iii. p. 648.), will find some mention of John Joseph De Foe, his unfortunate great-grandson (not grandson), who was executed at Tyburn, January 2, 1771. In the *Sessions Papers for 1770-1* (p. 25.), he will also find the trial of John

Clark and John Joseph Defoe, otherwise Brown, otherwise Smith, for the robbery, on the King's highway, of Alexander Fordyce, Esq. There seems to have been no distinct identification of De Foe as one of the parties committing the robbery; but in those days juries did not stand upon trifles, and he had but little grace accorded to him. He was probably the grandson of Daniel's second son, Bernard Norton De Foe, the abused of Pope; but this is not quite certain.

Of the descendant of Daniel De Foe, who lived in or adjoining Hungerford Market, your correspondent will also find mention in Wilson (vol. iii. p. 649.). In all probability there are many descendants of this great man now living in this country or abroad.

Your correspondent is under a mistake as to Robert Drury's Journal. The first edition of that work, which I have now before me, came out in 1729, and therefore could not have been made use of by De Foe in writing *Robinson Crusoe*, published ten years before. How far Drury's Journal is true or fictitious, and by whom it was written, are curious questions; but to attempt their solution would be out of place in this reply.

JAS. CROSSLEY.

*Howard's Conquest of China* (Vol. v., p. 225.). — Is J. Mr. satisfied that the scene written by the Earl of Rochester does not form part of Elkanah Settle's play, *The Conquest of China by the Tartars* (1676, 4to.)? It is also written in rhyme; and Rochester was, as is well known, a patron of Settle. If J. Mr. have not referred to it, it may be worth while to do so, or to give a few lines from the scene, to afford an opportunity of ascertaining the point.

JAS. CROSSLEY.

*Buro, Berto, Beriora* (Vol. v., p. 395.). — A satisfactory explanation of these three words is much to be desired, as they have puzzled the antiquary, the linguist, and the classical scholar for nearly forty years. They remind me of a similar case I met with in my reading not long ago. The word *Ipadell*, painted on the windows of the church of the Celestines at Marconcies, was the puzzle of all that read it, till one day a Turk, who had received baptism, and was in the suite of Francis I., came to Marconcies in the year 1523, and discovered that the word was *Syriac*, and that it meant "God is my hope;" which explanation was registered in the abbey library. These words had been the motto of John de Montaign, who had founded the abbey, and enriched it with many valuable treasures, according to a vow he had made during the sickness of Charles VI.

However, if it will not disconcert the learned, I will, *audax omnia perpati*, venture upon a conjecture as to the meaning of these hidden words. Ought not the first letters, thought to be *Bu*, in reality to be read *Pro*? in which case the legend

will be *Pro Roberti Beri ora*, i.e. pray for Robert Berry; and the ring will be a mourning ring.

While on this subject, I may add that the inscribed rings, commonly called *talimanic* or *cabalistic* rings, are improperly so designated. The Latin term is much more appropriate, "annuli vertuosi." Perhaps *mystical* might be a suitable name. CETREP.

*Where was Cromwell buried?* (Vol. v., p. 396.).

— A. B. will find that the interesting inquiry relative to the last resting-place of Cromwell, has been investigated in a little work by Henry Lockinge, M.A., late curate of Naseby, entitled *Historical Gleanings on the Memorable Field of Naseby*, published in 1830. Mr. Lockinge, besides alluding to the "Memoranda" of the vicar, the Rev. W. Marshall, on the subject, adduces evidence, apparently satisfactory, which leaves the Protector's remains slumbering, "uncommemorated, beneath the turf of Naseby Field." OLIVER PEMBERTON. Birmingham.

*Glass-making in England* (Vol. v., pp. 322. 382.).

— Allow me to refer M<sup>r</sup>. CATO to the late Mr. Turner's work on *Domestic Architecture of the Middle Ages*. He will there find (pp. 73—83.) an interesting digression on the history of glass-making, and its introduction into domestic use. In addition to the facts contained in that work, the following anecdote from my common-place book may not be altogether uninteresting. It is recorded with gratitude that Robert de Lindesay, chosen Abbot of Peterborough in 1214, beautified thirty of the monastic windows with glass, which previously had been stuffed with straw to keep out the cold and rain. (Gunton's *Hist. Ch. Peterborough*, p. 27.; Stevens' *Continuation of Dugdale's Monasticon*, vol. i. p. 478.)

F. SOMMER MERRYWEATHER.

*The Surname Devil* (Vol. v., p. 370.). — In answer to your correspondent, who inquires whether there are any persons named *Devil*, I beg to say that there is (or was, two years since) a person of that name, a labouring man, residing in the hamlet of Aston, in the parish of Hope, Derbyshire. Whether there are more of the name living there, I am unable to state; but I remember distinctly hearing of one, and the name being so peculiar, fixed itself in my memory. R. C. C.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

There can be little doubt that the beneficent intentions which prompted the late Earl of Bridgewater to bequeath 8000*l*. for the production of a work *On the Power, Wisdom, and Goodness of God, as manifested in the Creation*, were fully realised, when the late Mr. Davies Gilbert, the then President of the Royal So-

ciety, to whom the duty of carrying out such intentions was allotted, did, with the assistance of the Archbishop of Canterbury and the Bishop of London, select for that purpose the very eminent men to whom the world is indebted for the now well-known series of books entitled *The Bridgewater Treatises*. And there can be as little doubt that the republication, in a more popular form, of these Essays, written by men most eminent for their scientific attainments, and for the noble purpose of proving the consistency of the works with the Word of God, is a still further carrying out of the original intentions of the testator. We are therefore glad to see that they are to form a portion of Bohn's *Scientific Library*. The first volume—being the first also of the Rev. W. Kirby's Treatise *On the History, Habits, and Instincts of Animals*, revised by Professor Rymmer Jones, who has added a few notes to the text explanatory of omissions and errors incidental to the condition of zoological knowledge at the time of its publication, and with the addition of many new woodcuts—has just been issued, and is destined, we trust, to be circulated throughout the whole length and breadth of the land.

Our readers who take an interest in the literature of Germany will be pleased to hear that the *Deutsches Wörterbuch* of the Brothers Grimm, the announcement of which fourteen years since created so much excitement, is at press, and that the first portion of it may very shortly be expected in this country. From the specimen which has been forwarded to us by Messrs. Williams and Norgate, we think we may safely assure our readers that, while on the one hand the work will be found such as to do justice to the well-known acquirements of its distinguished authors, it will not be found to be so overlaid with learning as to be only fit for the use of profound philologists.

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We have been compelled this week, by want of space, to omit numerous articles of great interest which are in type.

H. C. D. is thanked. His communication shall receive early attention.

R. I. S., who inquires who were the authors of certain articles in the *Anti-Jacobin*, is referred to our 3rd Volume, particularly to p. 348.

Vol. What request did our correspondent make? We cannot understand his letter. Surely he does not seriously ask whether there is any charge for the insertion of Queries.

A CONSTANT READER. Admission to the Brompton Hospital is, we believe, by order from a Governor. Is the case to which our Correspondent refers one of great urgency?

C.—S. T. P. We inserted the Latin epigram when it appeared, but there are many reasons why we cannot avail ourselves of the very happy English translation offered by our Correspondent.

W. (Cambridge). Will our Correspondent who writes so gravely on the antiquity of the Joneses (including of course Davy Jones) favour us with the name of the profound thinker at the University of Berlin to whom he alludes?

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Errata.—Page 361. col. 2. l. 6. for "habitas," read "habitas;" p. 367. col. 2. l. 30. for "crest" read "coat;" p. 448. col. 1. l. 4. for "campanum," read "campanum."

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTLER.

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SATURDAY, MAY 22. 1852.

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## Notes.

### A FEW THINGS ABOUT RICHARD BAXTER.

In the year 1836, I visited Kidderminster for the purpose of seeing the place where Richard Baxter spent fourteen of the most valuable years of his life; and of ascertaining if any relics were to be found connected with the history of this remarkable man. Baxter thought much of Kidderminster, for with strong feeling he says, respecting this place, in his poem on "Love breathing Thanks and Praise" (*Poetical Fragments*, 1st edit. 1681):—

"But among all, none did so much abound,  
With fruitful mercies, as that barren ground,  
Where I did make my best and longest stay,  
And bore the heat and burden of the day;  
Mercies grew thicker there than summer flowers:  
They over-numbered my daies and hours.  
There was my dearest flock, and special charge,  
Our hearts in mutual love thou didst enlarge:  
'Twas there that mercy did my labours bless,  
With the most great and wonderful success."

While prosecuting my inquiries, I was shown the house in which he is said to have resided. It is situated in the High Street, and was, at the time of my visit, inhabited by a grocer; but I had my doubts, from a difference of opinion I heard stated as to this being the actual house. After looking at this house, I visited the vestry of the Unitarian Chapel, and examined the pulpit; the description of which given by your correspondent is very correct. He omits to mention Job Orton's chair, which was shown me, as well as that of Bishop Hall. From all I could learn at the time, and since, I should say that there is not the slightest probability of any engraving having been published of this pulpit. Sketches may have been made by private hands, but nothing I believe in this way has ever been given to the public. I have long taken a deep interest in everything pertaining to Richard Baxter. I some years ago collected ninety-seven out of the one hundred and sixty-eight works which he wrote, most of them the original editions, and principally on controversial subjects. After they had served the purpose for which I purchased them, I parted with

them, reserving to myself the first editions of the choicest of his practical writings. The folio edition of his works contains only his practical treatises. One of the most remarkable facts connected with the history of Baxter, is the prodigious amount of mechanical drudgery to which he must have patiently submitted in the production of his varied publications. He had a very delicate frame: he was continually unwell, and often greatly afflicted. To this constant ailment of body he refers in a very affecting note in his *Paraphrase on the New Testament* under the fifth verse in the fifth chapter of the Gospel of St. John. The reference is to the impotent man at the pool of Bethesda, who had an infirmity thirty and eight years.

*Note.* "How great a mercy is it, to live eight and thirty years under God's wholesome discipline? How inexcusable was this man, if he had been proud, or worldly, or careless of his everlasting state? O my God! I thank thee for the like discipline of eight and fifty years. How safe a life is this, in comparison of full prosperity and pleasure."

His ministerial duties were of an arduous nature, and yet he found time to write largely on theological subjects, and to plunge perpetually into theological controversy. The *Saint's Rest*, by which his fame will ever be perpetuated, was published in 1619, 4to. It is in four parts, and dedicated respectively to the inhabitants of Kidderminster, Bridgenorth, Coventry, and Shrewsbury. It was the first book he wrote, and the second he published (*The Aphorisms of Justification* being the first published): it was written under the daily expectation of dying. The names of Brook, Hampden, and Pym, which have a place in the first edition, are, singularly enough, omitted in the later ones. Fifty years after the appearance of the *Saint's Rest*, and a few months only before his death, he published the strangest of all his productions; it is—

"The Certainty of the World of Spirits, fully evinced by unquestionable Histories of Apparitions and Witchcrafts, Operations, Voices, &c. Proving the Immortality of Souls, the Malice and Misery of Devils and the Damned, and the Blessedness of the Justified. Written for the Conviction of Sadducees and Infidels." 12mo. 1691.

His *Reliquiæ Baxterianæ*, folio, 1686, is the text-book for the actual every-day life of this eminent divine.

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H. M. BEALBY.

#### LATIN SONG BY ANDREW BOORDE.

The life of this "progenitor of Merry Andrew," as he is termed, would, if minutely examined, doubtless prove a curious piece of biography. Wood furnishes many particulars, but some of

his statements want confirmation. He tells us that Boorde was borne at Pevensey in Sussex; but Hearne corrects him, and says it was at Bounds Hill in the same county. It then becomes a question whether he was educated at Winchester school. Certain it is that he was of Oxford, although he left without taking a degree, and became a brother of the Carthusian order in London. We next find him studying physic in his old university, and subsequently travelling through most parts of Europe, and even of Africa. On his return to England, he settled at Winchester, and practised as a physician. Afterwards we find him in London occupying a tenement in the parish of St. Giles-in-the-Fields. This appears to have been the period when, in his professional capacity, King Henry VIII. is said to have consulted him. How long he remained in London is uncertain, but in 1541 he was living at Montpellier in France, where he is supposed to have taken the degree of doctor in physic, in which he was afterwards incorporated at Oxford. He subsequently lived at Pevensey, and again at Winchester. At last we find him a prisoner in the Fleet—the cause has yet to be learned,—at which place he died in April, 1549. The following curious relic is transcribed from the flyleaf of a copy of *The Breviary of Health*, 4to., London, 1547. It is signed "Andrew Boord," and if not the handwriting of the facetious author himself, is certainly that of some one of his cotemporaries:

"Nos vagabunduli,  
Læti, jucunduli,  
Tara, tantara teino.  
Edimus libere,  
Canimus lepide,  
Tara, &c.  
Risus dissolvimur,  
Pannis obvolvimur,  
Tara, &c.  
Multum in joculis,  
Crebro in poculis,  
Tara, &c.  
Dolo consumimus,  
Nihil metuimus,  
Tara, &c.  
Penus non deficit,  
Præda nos reficit,  
Tara, &c.  
Fratres Catholicæ,  
Vir apostolicæ,  
Tara, &c.  
Dic quæ volueris,  
Fient quæ jusseris,  
Tara, &c.  
Omnes metuite  
Partes gramaticæ,  
Tara, &c.  
Quadruplex nebula  
Adest, et spolio,  
Tara, &c.

Data licencia,  
Crescit amestia,  
Tara, &c.  
Papa sic precipit  
Frater non decipit  
Tara, &c.  
Chare fratercule,  
Vale et tempore,  
Tara, &c.  
Quando reuititur,  
Congratulabimur,  
Tara, &c.  
Nosmet respicimus,  
Et vale dicimus,  
Tara, &c.  
Corporum noxiibus  
Cordium amplexibus,  
Tara tantara teino."

Andrew Boorde's printed works are as follows:

1. *A Book of the Introduction to Knowledge*, 4to., London, 1542.
2. *A Compendious Regiment or Dietary of Health, made at Mountpyller*, 8vo., 1542.
3. *The Breviary of Health*, 4to., London, 1547.
4. *The Principyles of Astronomey*, 12mo., R. Copland, London, n. d.

Wood tells us he wrote "a book on prognosticks," and another "of urines." *The Merry Tales of the Wise Men of Gotham* are also ascribed to him, as well as *A Right Pleasant and Merry History of the Mytner of Abington*, &c.

The origin of the *Merry Tales* is pointed out by Horsfield, in his *History of Lewes*, vol. i. p. 239. :—

"At a last, holden at Pevensey, Oct. 3, 24 Hen. VIII., for the purpose of preventing unauthorized persons 'from setting nettes, pottes, or ianyances,' or anywise taking fish within the privileges of the Marsh of Pevensey, the king's commission was directed to John, Prior of Lewes; Richard, Abbot of Begham; John, Prior of Mychillym; Thomas, Lord Dacre, and others . . . Dr. Boorde (the original Merry Andrew) founds his tale of the 'Wise Men of Gotham' upon the proceedings of this meeting, Gotham being the property of Lord Dacre, and near his residence."

The inhabitants of Gotham in Nottinghamshire have hitherto been considered the "biggest fools in christendom;" but if the above extract is to be depended upon, the *Gothamites* of Sussex have a fair claim to a share of this honourable distinction.

The quotation from the *History of Lewes* was first pointed out by your learned correspondent, Mr. M. A. LOWE, in a communication to Mr. Halliwell's *Archæologist*, 1842, p. 129. The investigation of the origin of this popular collection of old *Joe Millerisms* is of some importance, because upon them rests Dr. Boorde's title to be the "progenitor of Merry Andrew."

EDWARD F. RIMBAULT.

#### SHAKSPEARE NOTES.

Who was the editor of *The Poems and Plays of William Shakspeare*, eight vols. 8vo., published by Scott and Webster in 1838?

In that edition the following passage from *The Merchant of Venice*, Act III. Sc. 2., is pointed in this way :—

"Thus ornament is but the guiled shore  
To a most dangerous sea; the beauteous scarf  
Veiling an Indian; beauty's, in a word,  
The seeming truth which cunning times put on  
To entrap the wisest."

To which the anonymous editor appends the following note :—

"I have deviated slightly from the folio—the ordinary reading represents ornament as 'the beauteous scarf veiling an Indian beauty,' a sentence which by no means serves to illustrate the reflexion which Bassanio wishes to enforce. Sir Thomas Hammer proposed to read *dowdy* for *beauty*!"

My object in this quotation is not that of commending the emendation, but of affording an opportunity of recording the following reasons which induce me to reject it; not only as no improvement to the sense, but as a positive injury to it.

1st. The argument of Bassanio is directed against the deceptiveness of ornament in general, of which seeming beauty is only one of the subordinate illustrations. These illustrations are drawn from *law, religion, valour, and beauty*; all of which are finally summed up in the passage in question, beginning "*Thus ornament*," &c.; and still further concentrated in the phrase "*in a word*." Therefore this summing up cannot refer singly to *beauty*, no more than to any other of the subordinate illustrations, but it must have general reference to adventitious ornament, against which the collected argument is directed.

2ndly. The word *beauty* is necessarily attached to Indian as designative of *sex*: "an Indian," unqualified by any other distinction, would imply a male; but an "Indian beauty" is at once understood to be a female.

3rdly. The repetition, or rather the opposition, of "*beauteous*" and "*beauty*," cannot seriously be objected to by any one conversant with the phraseology of Shakspeare. Were it at all necessary, many similar examples might be cited. How the anonymous annotator, already quoted, could say that the sentence, as it stands in the folio, "*by no means serves to illustrate Bassanio's reflexion*," I cannot conceive. "The beauteous scarf" is the deceptive ornament which leads to the expectation of something beneath it *better* than an *Indian* beauty! Indian is used adjectively, in the sense of wild, savage, hideous—just as we, at the present day, might say a *Hottentot* beauty; or as Shakspeare himself in other places uses the word "*Ethiop*:"

"Thou for whom Jove would swear  
Juno but an *Ethiop* were."

"*Her mother was her painting.*"—*Cymbeline*, Act III. Sc. 4. — I have read Mr. Halliwell's pamphlet upon this expression, noticed in "N. & Q." of the 10th of April (p. 358.) I would beg to suggest to that gentleman that he has overlooked one text in Shakspeare that would tell more for his argument than the whole of those he has cited. All his examples are drawn from the word *father*, metaphorically applied in the sense of *creator* to inanimate objects; and the same sense he extends, by analogy, to *mother*. But in the following lines from *As You Like It* (Act III. Sc. 5.), *mother* is directly used as a sort of warranty of female beauty! Rosalind is reproving Phebe for her contempt of her lover, and in derision of her beauty, she asks:

"Who might be your mother?  
That you insult, exult, and all at once,  
Over the wretched?"

Now if Phebe had been one who *smothered her in painting*, an appropriate answer to Rosalind's question might have been—her mother was *her painting*!

Most certainly, this latter phrase is the more graceful mode of expressing the idea—far more in unison with the language one would expect from the refined, the delicate, the bewitching Imogen—from her who wished to set "*that parting kiss bewixt two charming words.*" A. E. B. Leeds.

#### PUBLICATIONS OF THE STUTTGART SOCIETY.

The following is a list of the works which have appeared under the auspices of the Stuttgart Society, referred to in my Note respecting Felix Faber:—

- I. 1. Closener's Strassburgische Chronik.
2. Des Ritters Georg von Ehingen Reisen.
  - (a). Nach der Ritterschaft.
  - (b). Æneas Sylvius Piccolomineus de Viris illustribus.
  - (c). Ott Ruland's Handlungsbuch.
  - (d). Codex Hirsangensis.
- II.—IV. Fratrís Felicis Fabri Evagatorium, 3 vols.
- V. (a). Die Weingartner Liederhandschrift.
- (b). Italiänische Lieder des Hohenstaufischen Hofes in Sicilien.
- VI. Briefe der Prinzessin Elisabeth Charlotte v. Orleans an die Raugräfin Louise (1676—1722).
- VII. (a). Des Böhmischen Herrn Leo's von Rozmital Reise durch die Abendländer in den Jahren 1465, 1466, und 1467.
- (b). Die Livländische Reimchronik.
- VIII. Chronik des Edlen En Ramon Muntare:.

IX. (a). Bruchstück über den Kreuzzug Friederichs I.

(b). Ein Buch von guter Speise.

(c). Die alte Heidelberger Liederhandschrift.

X. Urkunden, Briefe und Actenstücke zur Geschichte Maximilians I. und seiner Zeit.

XI. Staatspapiere zur Geschichte des Kaisers Karl V.

XII. Das Ambraser Liederbuch vom Jahre 1582.

XIII. Li Romans d'Alixandre par Lambert, Li Tors et Alexandre de Bernay.

XIV. Urkunden zur Geschichte des Schwäbischen Bundes (1488—1533), Erster Theil, 1488—1506.

XV. Cancionero Geral I.

XVI. (a). Carmina Burana (from a MS. of thirteenth century).

(b). Albert v. Beham u. Regerten Papst Innocenz IV.

XVII. Cancionero Geral II.

XVIII. Konrads von Weinsberg Einnahmen- und Ausgaben-Register.

XIX. Das Habsburg.-Österreichische Urbarbuch.

XX. Hadamars v. Laber Jagd.

XXI. Meister Altwert.

XXII. Meinauer Naturlehre (circa 1300).

XXIII. Der Ring, von Heinrich Wittenweiler.

XXV. Ludolf de Itinere terre sanctæ liber (circa 1350).

Vol. XXIV. is in the press.

F. NORGATE.

#### MANUSCRIPT SHAKESPEARE EMENDATIONS.

Your able correspondent Mr. S. W. SINGER, in Vol. v., p. 436., gives his positive adhesion to Mr. COLLIER's emendation of the corruption "*bosom multiplied*" in *Coriolanus*, Act III. Sc. 1. Agreeing with Mr. SINGER in his opinion of the value of this emendation, there is yet an importance attached to it which I feel sure Mr. COLLIER will not object to have pointed out, although doubtless all the argument respecting the *sources* of his early MS. corrections will be carefully considered in the volume he so liberally intends presenting to the Shakspeare Society. Shakspearian criticism is a field so open to varied opinions, and is a subject on which so few can be brought exactly to agree, it is a mere chance if, in addressing these few lines, I in any degree anticipate Mr. COLLIER's conclusions.

Mr. COLLIER's discovery was, perhaps, of even greater interest to myself than to others, not merely on account of its being an important evidence for the state of the text, but because I had long since had the opportunity of using a volume of precisely

*similar character*, namely, the copy of the third folio, with numerous MS. emendations in a coeval hand, mentioned by Lowndes, p. 1646., as having some years since sold for 65*l.*, on account of those MS. emendations. This volume contains several hundred very curious and important corrections, amongst which I may mention an entirely new reading of the difficult passage at the commencement of *Measure for Measure*, which carries conviction with it, and shows, what might have been reasonably expected, that *that* to is a misprint for *a verb*. There are numerous other corrections of equal importance, but I forbear at present to notice them, under the conviction it is not safe to adopt MS. corrections, unless we know on what authority they are made. It was on this account I ventured to indicate the extreme danger of adopting any of the MS. readings of MR. COLLIER'S second folio, without a most rigid examination, or until their authority was unquestionably ascertained. Now, in MR. COLLIER'S first two communications to the *Athenæum* there was scarcely a single example which indicated it was derived from an authentic source, but many, on the other hand, which could be well believed to be mere guess-work; and it was rather alarming to see the readiness with which they were received, threatening the loss of Shakspeare's genuine text.

A ray of light, however, at length appears in the new reading in *Coriolanus*. This, more than any other, gives hopes of important results; and it does something more than this: it opens a reasonable expectation that the MS. corrector had, in some cases, recollection of the passages as they were delivered in representation. Once establish a probability of this, and although many of the corrections must still be looked upon as conjectural, the volume will be of high value. The correction "*bisson multitude*" seems to me to be clearly one of those alterations that no conjectural ingenuity could have suggested. The volume has evidently been used for stage purposes; and it may be taken as almost beyond a doubt that that particular correction was made on authority. We can scarcely imagine that authority to be a MS. of the play, and are therefore thrown on the supposition the corrector sometimes altered from memory, and sometimes from conjecture, writing as he thought Shakspeare *ought* to have written, even if he did not.

It is scarcely necessary to say these observations are grounded solely on what is already before the public. The appearance of MR. COLLIER'S volume may modify their effect either one way or the other; and perhaps I am committing a literary trespass on my friend's manor in thus prematurely entering into an argument on the subject. But MR. COLLIER, with his usual liberality, has invited rather than deprecated discussion; and having expressed in print opinions grounded on

his first two communications, it would be uncandid in me not to acknowledge they are in some degree modified by the very important correction since published. J. O. HALLIWELL.

#### THE GRAVE-STONE OF JOE MILLER.

In consequence of the disfranchisement of St. Clement's burial-ground, Portugal Street, Clare Market, the last memorial of "honest Jo" is condemned for removal; and this being the case, I have forwarded for "N. & Q." a copy of the inscription. The epitaph written by Stephen Duck, and the stone itself, were, about the beginning of the present century, in jeopardy of obliteration, but for the compassion of Mr. Bulgen, the grave-digger; and being still in a very bad condition, Mr. Buck a few years afterwards repaired it. The following is the inscription:

"Here Lye the Remains of  
honest Jo. Miller  
who was  
a tender Husband,  
a sincere Friend,  
a facetious Companion,  
and an excellent Comedian.

He departed this Life the 15th day of  
August 1738, aged 54 years.

If humour, wit, and honesty could save  
The humorous, witty, honest from the grave,  
The grave had not so soon this tenant found,  
Whom honesty, and wit, and humour crowned;  
Could but esteem and love preserve our breath,  
And guard us longer from this stroke of death,  
The stroke of death on him had later fell,  
Whom all mankind esteemed and loved so well.

S. DUCK.

From respect to social worth,  
mirthful qualities, and histrionic excellence,  
commemorated by poetic talent, humble life,  
the above inscription, which Time  
had nearly obliterated, has been restored  
and transferred to this stone by order of

MR. JARVIS BUCK, Churchwarden.

A.D. 1816."

UNICORN.

#### FOLK LORE.

*Swearing on a Skull.*—In April, 1851, a man was committed to Mayo prison for cutting off the head of a corpse but a few days interred. His object in severing the head was that of clearing himself of some imputed crime by swearing on a skull, a superstition said to be very common in that part of Ireland. PHILIP S. KING.

*New Moon.*—If, when you look at the new moon for the first time, you think of one parti-

cular thing which you greatly desire to have, or to have accomplished, your wishes on that same point will be realised before the close of the year.

R. VINCENT.

*Rust.*—If, without any neglect on your part, but even with care, articles of steel belonging to you, such as keys, knives, &c., continually become rusty, some kindhearted person is laying up money for *your* benefit.

This superstitious notion is very prevalent in Wales.

R. VINCENT.

### Minor Notes.

*Epitaph at Low Moor.*—The following curious epitaph is on a tombstone in the Low Moor churchyard, near this town :—

"In Memory of Christopher Barlow, Blacksmith, of Raw Nook, who died Oct. 9th, 1824, aged 56.

"My stithy and my hammer I reelin'd;  
My bellows, too, have lost their wind;  
My fire's extinguish'd, and my forge decay'd,  
And in the silent dust my vice is laid.  
My coal is spent, my stock of iron's gone,  
My last nail driven, and my work is done."

C. WILLIAMS.

Bradford, Yorkshire.

*Sir Thomas Overbury's Epitaph.*—I do not think that the epitaph of the unfortunate Sir Thomas Overbury, poisoned by Carr, Earl of Somerset, in 1613-14, has ever been published. I send it to you, copied from a manuscript on a blank leaf of a black-letter copy of Howe's *Abridgement of Stow's Chronicle* in my possession.

"1614.

SR. THOMAS OVERBURY HIS EPITAPH.

"The Span of my daies measured, heare I rest  
That is my body, but my Soule his Guest  
Is hence assended whither neither Tyme  
Nor Fayth nor Hope : but only Love can Clyme.  
Where beinge nowe enlightned Shée doeth knowe  
The trueth of all men argue of belowe.  
Only this Dust doeth heare in pawne remaine,  
That when the Worlde dissolves, Shée com againe.

THOMAS OVERBURY,  
1614."

RICHARD F. LITLEDALE.

Dublin.

*Bibliotheca Literaria.*—I possess a copy of the *Bibliotheca Literaria*, 1722-4, in which the names of some of the authors are appended in manuscript to various papers, as follows :

In No. 4., Dr. Brett's name is appended to the first paper.

In No. 5., the first paper, concerning the pillar of fire and cloud, has the name "Sam. Jebb."

In No. 6., the third paper has the name of Dr. Brett ; also, the first in

No. 7., a continuation of it.

In No. 8., the first and third papers have "Carol. Ashton ;" the second, Dr. Brett.

In No. 9. the first and second papers have "Thos. Wagstaffe."

Finally, the second in No. 10. has the name of Dr. Brett.

In the hope that this may be of some utility, I send it, on the chance that these names may not have been published already, which I have not time to ascertain.

W. H. S.

Edinburgh.

[All the above contributors to this valuable literary journal were Nonjurors. It may not be generally known that the principal editor was Samuel Jebb, M.D., of Peter House, Cambridge, who subsequently attached himself to the Nonjurors, and accepted the office of librarian to the celebrated Jeremy Collier. Dr. Jebb was also assisted by Mr. Wasse, Dr. Wotton, Dr. Jortin, Dr. Pearce, and others. — Ed.]

*Inscription at Dundrah Castle.*—In the course of a summer spent in Argyleshire, I paid a visit to old Dundrah, or Dundarrow Castle, which stands between Inverary and Cairndhu, on the south-west. It is now a small farm-house. The tenant refused me admission under half-a-crown, so I contented myself with a survey of the exterior. Over the doorway I found the following inscription carved in the stone :

"I · M · A · N · B · E · H · A · L · D · T · H · E · E · N · D · D · E · N · O · C · H · T ·  
V · I · S · E · R · N · O · R · H · E · I · E · S · T · H · O · I · P · I · N · G · O · D ·."

The meaning is evident, though what connexion it has with the old castle I am not able to say. I send it you, as I have not seen it noted in any book.

C. M. I.

*Derivation of Charing.*—Mr. Peter Cunningham, in his most entertaining work, *The Handbook of London*, tells us that the origin of *Charing-Cross* has never been discovered.

It lies buried in the venerable pages of Somner and Skinner. It was first propounded by the former in his *Notes* on Lipsius, appended to Meric Causaubon's *Commentatio de Quatuor Linguis*, in v. Scurgi. The A.-S. *cyrrung* (from *cyrran*, *avertere*) is, as he tells us, *aversio* :

"Atque hinc, a viarum (scil.) et platearum diverticulis, ut in compitis, pluribus apud nostrates locis hoc nomen olim inditum, quod postea in *Cerring* mutatum, tandem transit (ut nunc dierum) in *Charing* ; quomodo quadrivium sive compitum illud nuncupatur in suburbii Londinensibus, ab occidente, prope Westmonasterium, *Charing Crosse*, vulgo dictum ; *Crosse* addito, ob crucem ibidem, ut in compitis solitum, olim erectam."

Q.

## Queries.

POEM BY NICHOLAS BRETON.

I have recently purchased a small manuscript in quarto, containing fifteen leaves, written about the year 1590, which consists of a poem in six cantos, without title or name of the author, but which, I feel convinced, from the style, is one of the numerous works of Nicholas Breton. In the hope that some of your correspondents may be able to identify the poem, which may possibly be printed in some of Breton's very rare works, I subjoin the commencing stanzas :

"Where should I finde that melancholy muse,  
That never hard of any thing but mone,  
And reade the passionnes that her pen doth use,  
When she and sorrow sadlye sitt alone  
To tell the world more then the world can tell  
What fits indeed most fitlye figure hell.

"Lett me not thinke once of the smalest thought  
May speake of less then of the greatest gref,  
Wher every sence with sorrowes overwrought  
Lives but in death, dispayring of relef,  
While thus the harte with torments torne asunder  
Maye of the worlde be culd the wofull wonder."

These two stanzas are by no means favourable specimens of the entire poem, but I prefer to give them, because the work itself may be printed. If it appears, on inquiry, to be still inedited, I may venture to submit a few other extracts from it of a more illustrative character. Our bibliographers would be more useful guides, were they always to give the first lines of old poems. I have a tolerably good library, but can find no work sufficiently descriptive of Breton's works to enable me to trace the above.

H.

## THE VIRTUOSI, OR ST. LUKE'S CLUB.

Where is to be found that intensely interesting MS. Lot 120., Sixth Day's Sale, at Strawberry Hill, a folio tract entitled *The "Virtuosi," or St. Luke's Club, held at the Rose Tavern, first established by Sir Anthony Vandyke; with Autographs of all the eminent Artists of the day?*

Such is the account of Mr. George Robins, to the sound of whose hammer it fell, let us hope, into worthy hands.

By the aid of a note made whilst the several precious contents of that "Gothic Vatican of Greece and Rome," as I think Pope described it, were on view, I hope to what the appetite of some of our literary vultures :

"Rose Tavern, Mar. 5. 1697.

"An order for raising an annual fund for pictures; with twenty names of stewards."

What say you, Mr. Editor, to such subscribing parties as, among others, "Grinling Gibbons,

Michael Dahl, J. Closterman, and Christopher Wren?" I cannot remember more, but I think "Alex. Verrio" was among them.

Mem. the second : as entries in a sort of journal :

"That our steward, John Chicheley, Esquire, gave us this day a Westphalia Ham, which had been omitted in his entertainment on St. Luke's day."

Again :

"Paid and spent at Spring Gardens, by Knights-bridge, forfeiture - - - £3 15 shgs."

Why, Mr. Editor here are the new Roxburgh Revels of the Knights of the Brush and Palette. And now that the Chancellor of the Exchequer of the day is expected to take out his diploma, and the ex-Premier is to be the new Professor of Perspective, *vice* the author of the *Fallacies of Hope*, it becomes a question of prevailing interest, which I commend to the research of your diletanti querists. It may be a thread of connexion with those stores of precious materials obtained by Walpole from the widow of that persevering investigator George Virtue. J. H. A.

## THE RABBIT AS A SYMBOL.

The 29th vol. of the *Archæologia* contains an interesting "description of a monumental effigy of Richard Cœur de Lion, recently discovered in the cathedral of Notre Dame at Rouen," by Alfred Way, Esq., who, with his usual precision, has noticed what he very properly calls "some singular details" beneath the figure of the lion crouching at the king's feet; among these details is "the head of a rabbit" peeping out of its burrow, and, a little above, a dog warily watching the mouth of the hole." Mr. Way adds :

"I have met with nothing among the accessory ornaments of monumental sculpture analogous to this; and though convinced that what in itself may appear a trifling detail, *was not placed here without design*, I am quite at a loss to conjecture what could have been its import."

The same symbol or device, well known to all lovers of ancient wood-engraving, appears in some of the earliest specimens of that art. It is found in an impression of one of the oldest known playing-cards, representing the knave of diamonds, now in the print-room of the British Museum, of which a fac-simile is inserted at p. 214. of Chatto's *History of Playing Cards*. Another instance of this device occurs (without the dog) in an old woodcut, dated 1418, discovered a few years ago at Malines, of which a copy appeared in the *Athenæum* of Oct. 4, 1845. And a third example is contained in that celebrated and unique woodcut of St. Christopher, dated 1423, in the posses-

\* Mr. Way says a hare or rabbit, forgetting that the hare does not burrow.



sion of Earl Spencer, copies of which may be found in Janson's *Essai sur l'Origine de la Gravure*, and in Ottley's work. Being as fully convinced as Mr. Way that the symbols he observed on the effigy of Richard at Rouen were *never introduced without design*, but that they were meant to convey some esoteric signification, I have for many years consulted both books and friends to obtain an explanation of this allegorical device, but without success. As a last resource, I address myself to the "N. & Q.," in hopes, from their having now obtained so wide a circulation, that I may receive through their medium, and the kindness of a more learned correspondent, a solution of this enigma.

P.S.—In addition to the above *four* instances of the device of a *rabbit* occurring in ancient sculpture and wood-engraving, a French writer, M. Th. Gautier, in the feuilleton of *La Presse* of the 27th September, 1851, describes the Madonna of Albert Durer as being "presque toujours accompagnée d'un lapin," derived (in his opinion) from a "vague ressouvenir du panthéisme Germanique."

SYMBOL.

IS WYLD'S GREAT GLOBE A PLAGIARISM FROM  
MOLENAX?

(Vol. v., p. 467.)

Some time ago I made the following Notes, which, though they throw some light on the subject of Molineux's globe, yet they do not bear out Mr. Eastwood's conjecture. The first is from Richard Hakluyt's Address to the Reader in *The Principal Navigations, Voyages, and Discoveries of the English Nation*, folio, 1589:

"Nowe, because peradventure it would bee expected as necessarie, that the descriptions of so many parts of the world would farre more easily be conceived of the Reader, by adding Geographicall and Hydrographical tables thereunto, thou art by the way to be admonished that I haue contented myselfe with inserting into the worke one of the best generall mappes of the world onely, untill the comming out of a very large and most exact terrestriall Globe, collected and reformed according to the newest, secretest, and latest discoveries, both Spanish, Portugall, and English, composed by M. Emmerie Mollineux of Lambeth, a rare Gentleman in his profession, being therein for divers yeeres greatly supported by the purse and liberalitie of the worshipfull marchant M. William Sanderson."

My second Note is from the rare little volume by John Davis, entitled, *The Worlde's Hydrographical Description*, 12mo., London, 1595:

"The cause why I vse this particular relation of all my proceedings for this discovery, is to stay this obiection, why hath not Davis discovered this passage [the North-west] being thrise that waies imploied, and how far I proceeded, and in what fourme this discovery lyeth,

doth appeare vpon the Globe which Master Sanderson to his verye great charge hath published, whose labouring indeavour for the good of his countrie deserueth great fauour and commendations, made by Master Emery Mullineux, a man wel qualited, of a good iudgement and verye expert in many excellent practises, in myselfe being the onely meane with Master Sanderson to employ Master Mullineux therein, whereby he is nowe growne to a most exquisite perfection."—P. 25.

And here a Query may not be out of place. Whose account of Iceland does Nash refer to?

In the writings of our early navigators, there is frequent allusion to terrestrial globes. This of Mollineux's, for instance, contains Davis's own discoveries, and should therefore be of some importance. In the tract just quoted, Davis says:

"It is wel knowne that we haue globes in the most excellent perfection of arte, and haue the vse of them in as exquisite sort, as Master Robert Hues in his book of the globes vse, lately published, hath at large made known."—P. 41.

And in an unpublished MS. relating to Sir Thomas Button's voyage, addressed to King James I. in 1610, the writer says:

"I haue left w<sup>th</sup> Mr. Wright in yo<sup>r</sup> librarie att S<sup>t</sup> James, a hand globe terrestriall for demonstraçon of these."

Do any of the globes exist, and where?

As I am about to reprint Davis's tract with additional illustrations, including the MS. above referred to, I shall be glad to receive any particulars of the life of Davis, and of his connexion with that great patron of discovery, William Sanderson; of his death, any reference to his autograph, and to any authentic portrait of him.

JOHN PETHERAM.

Minor Queries.

*Poem on the Burning of the Houses of Parliament.*—On the 17th of October, 1834, the houses of parliament were burnt down, and I believe you will recollect that very soon afterwards a long serio-comic poem was published, detailing the event; the following stray morsels of which just occur to me:

"And poor Mrs. Wright,  
Was in a great fright,  
For she swore that night,  
She saw a great light."

Again—

"She felt a great heat  
Come thro' to her feet,  
As she sat herself down  
In the black rod seat."

I wish very much to find out this poem, or whatever else it may be called; can you assist me? I am told it was published in one of the weekly

papers at the time, probably the *Sunday Times* or *Dispatch*. T. B.

Exeter.

*Newton's Library.*—In 1813, Leigh and Sotheby sold the books of Mrs. Anne Newton, professing to contain the collection of Newton's own books. As it is fully believed that no *personal* property of Newton descended to any relatives of his name, how is this pretension explained? The statement is copied from Sotheby's catalogue of sales into Hartwell Horne's *Bibliography*, and will be credited at a future time, if not now called in question. M.

*Meaning of Royd.*—What is the meaning of the word *Royd*, which is attached to the names of so many persons and places in Yorkshire, as Ackroyd, Learoyd, Brownroyd, and Boltonroyd? C. W.

*The Cromwell Family.*—I have in my possession a document, which shows that my great-grandfather, "William Cromwell of London," mason, was admitted into

"The freedom aforesaid, and sworn in the Mayoralty of Thomas Wright, Esq., Mayor, and John Wilkes, Esq., Chamberlain; and is entered in the book signed with the letter A., relating to the purchasing of freedom and the admission of freemen, (to wit) the 4th day of April, in the 26th year of the reign of King George the Third, and in the year of our Lord 1786. In witness whereof," &c.

The parchment bears the initials "J. W."

I am anxious to learn, from some of your numerous correspondents, whether this person once lived near Bath, and then at Hammersmith? and, secondly, whether he was descended from the Protector? J. G. C.

*Sir John Darnell, Knt.*—Who was Sir John Darnell, whom did he marry, who were his father and mother, and what arms did he bear? His daughter Mary was married to the Hon. Robert Ord, Lord Chief Baron of Scotland (alive in 1773). Any other particulars regarding his family will be gratefully received by E. N.

*Royal "We."*—Can you inform me when, and under what circumstances, the use by royalty in Europe sprung up, of using the plural "we" instead of "I," the first person singular?

FRANCIS J. GRUBB.

*Gondomar.*—Mr. Macaulay, in one of his "Essays," remarks,

"The skill of the Spanish diplomatists was renowned throughout Europe. In England the name of Gondomar is still remembered."

True, oft have I heard of thee, Count Gondomar, and have read from time to time divers anecdotes of thy wit and wisdom, quips and quiddities. But is it not passing strange that this man, this Spanish Don, who, as is well known, exercised such a

powerful influence over the weak-minded "Solomon of Whitehall," and who, moreover, bore so large a share in the murder of the brave and highly gifted Raleigh, should be excluded from a niche in the biographical temple; for such I am told is the case. Having deputed a friend to make search for me in the several biographical dictionaries, he reports that the name of Gondomar is *not* to be found in the best book of the kind, the *Biographie Universelle*, nor in the dictionaries of Rose and Chalmers. This desideratum will, I confidently hope, ere long be supplied through the medium of "N. & Q.," by some of its learned contributors.

W. STANLEY SIMMONDS.

*Wallington's Journal.*—At the sale of the library of Mr. Joseph Gulston, 1784, was sold a Journal of Mr. Nehemiah Wallington, a Puritan divine, written in the year 1630. This volume probably contains some curious matters respecting the Puritans of the day; and, as it is much desired, should any person know of its whereabouts, I should feel much obliged by a note of it. R.

*Epistola Luciferi, &c.*—Nicolas Oresmius, or d'Oresme, bishop of Lisieux, who died in 1382, wrote *Epistola Luciferi ad prelatos Ecclesie*, afterwards printed, Magd. 1549, 8vo., and in Wolf's *Lect. Memor.*, vol. i. p. 654. So far Fabricius. Who was Lucifer? I mean, was he the potentate who goes by the opposite name of the Prince of Darkness? And what is the tenor of his letter? The bishop was a quiet man, of orthodox fame, and tutor to a king of France. M.

*Cambrian Literature.*—Being a collector of works on Druidical remains and Cambrian history, I shall feel greatly favoured if any of your numerous readers will answer me the following questions, viz.:—

1st. The name of the first book or commentary printed in any language abroad, previous to the introduction of printing into England, actually written by a *Cambrian*?

2nd. The first book printed in the English language, actually written by a *Cambrian* then living?

3rd. The first and second books printed in England in the *Welsh* language?

4th. The first book printed in the *Welsh* language abroad?

5th. The first book printed in the *Welsh* language in *Wales*?

6th. The most ancient author in MSS. and in print who mentions Stonehenge and Aubury; also the monument called Cromlech?

7th. Who has on sale the most extensive collection of *Welsh* books, and those relating to British history? P. B. W.

7. Harrington Street, Regent's Park.

"VCRIMDR" on Coins of Vabalathus (Vol. v., p. 148).—As no professed Oriental scholar has

directed any attention to this word yet, and as, although the root in the words *Karimat* and *Akram* appears the same, the analogy to *VERIMDR* is not very obvious, I may mention that on searching further I have found the adjective *Ucr*, with the various meanings, *weighty*, *precious*, *esteemed*, *honourable*. I leave it to Orientalists to tell us if *VERIMDR* is a compound or an inflexion of *Ucr*. I regret that owing to a peculiarity in my handwriting, *De Gauley* was twice substituted for *De Sauley* in my last note, Vol. v., p. 149. W. H. S. Edinburgh.

*Lines on Woman.* —

"Oh, woman! thou wert born to bless  
The heart of restless man; to chase his care;  
To charm existence by thy loveliness,  
Bright as a sunbeam—as the morning fair.  
If but thy foot trample on a wilderness,  
Flowers spring up and shed their roseate blossoms  
there."

Will any of your readers be kind enough to favour me with the completion of the above stanza, as well as to state who is the author of the same?

J. T.

*Penkenol.* — John Aubrey, the antiquary, in his *Collections for North Wills*, Part I. p. 51. (Sir Thomas Phillips's edition), describing the stained glass in Dauntsey Church, uses the following expression:

"Memorandum. The crescents in these coats: Therefore Sir John [Danvers] was not the *penkenol*."

The word is correctly printed from the original MS. Can any of your readers explain its meaning?

J. E. J.

*Fairfax Family Mansion.* — On the right-hand side of the road between Tadcaster and Thorpe Arch, Yorkshire, extends the domain of the Fairfax family. The mansion, a comfortable old fashioned red-brick Tudor-looking structure, stands some two hundred yards back in the grounds through which, from the road to the front door of the house, extends a fine avenue of chestnuts, terminated at the roadside by a pair of venerable, rusty, and decaying iron gates which are kept closed; the entrance to the park being by a sort of side gateway of insignificant and field-like appearance further on. Can any of your readers give me the facts, or the local tradition which accounts for this peculiarity? I believe it is a family incident of somewhat historical interest, and a subject on which I am desirous of information.

G. W.

*Postman and Tubman in the Court of Exchequer.* — In the *Legal Observer* of the 24th April, I find the following:

"LAW PROMOTION. — Mr. James Wilde has been appointed to the office of *Postman*, in the Court of

Exchequer. The *Postman* is the senior counsel without the bar attending the court, and has pre-audience of the attorney and solicitor-general in making the first motion upon the opening of the court. The *Tubman* is the next senior counsel without the bar. The *Postman* and *Tubman* have particular places assigned them by the Chief Baron in open court."

My Query is, from whence and at what date these two offices sprang into existence, with a list of the persons who have occupied them. And it would be as well to inquire what their duties are: for although Stephen's *Blackstone* derives the names from the places in which the individuals themselves sit, still the explanation hardly conveys sufficient to gather what their duties are.

JOHN NURSE CHADWICK.

*Second Exhumation of King Arthur's Remains.* — What chronicle narrates the circumstances of the second disinterment of King Arthur's bones in Glastonbury, temp. Edw. I. (A.D. 1298)? H.G.T.

*Stukeley the Antiquary, and Boston.* — In *Anecdotes of British Topography*, &c. (Lond. 1768), occurs the following, speaking of Boston: —

"The Churchwardens' account from 1453 to 1597, and the town-book, wrote by Mr. John Stukeley, 1676, one of his (Dr. Stukeley's) ancestors, are in the hands of the Doctor's son-in-law, Mr. Fleming."

Query, into whose hands have the above records fallen? Did Stukeley leave a family?

The name of "Wm. Stukeley" is appended to sundry parish records, anno 1713, at Boston. I believe he practised here for some years.

THOMAS COLLIS.

*Letters of Arthur Lord Balmerino.* — Can any one inform me if there are any letters extant of Arthur, seventh Lord Balmerino, and where they are deposited?

W. FELHAM A.

Rochester.

*Portrait of Thomas Percy, Earl of Northumberland.* — Is any portrait known of Thomas Percy, Earl of Northumberland, who was beheaded at York, A.D. 1572, for the part he took in the "Rising in the North?"

E. PHACOKE, JR.

*Newtonian System.* — Is it known who was the author of a satirical pamphlet against Newton: *The Theology and Philosophy in Cicero's "Somnium Scipionis" explained*, London, 1751, 8vo.? And has an absurd story which it contains, relative to Newton, Locke, and Lord Pembroke visiting Patrick, the barometer-maker, to be shown that the mercurial vacuum was not a perfect one, ever been told elsewhere?

M.

*Antiquity of Vanes.* — We are informed by Baron Maseres, as quoted by Lingard, that the Danes, in the last invasion by Sweyn, 1013, had vanes in the shape of birds or dragons fixed on their masts, to point out the direction of the wind. Is there any

record of an earlier adoption of this method of ascertaining the way of the wind? B. B.

*Richard of Cirencester de Situ Britannia.*—Is this work a forgery or not? Charles Julius Bertram, Professor of English in the Royal Marine Academy at Copenhagen, wrote to Dr. Stukeley in 1747 that such a manuscript was in the hands of a friend of his. It was not until some time had elapsed, and after Dr. Stukeley was presented to St. George's Church, Queen Square, that he "pressed Mr. Bertram to get the manuscript into his own hands, if possible; which, at length, with some difficulty, he accomplished;" and sent to Dr. Stukeley, in letters, a transcript of the whole. Authors go on quoting from this work as genuine authority, and therefore are perhaps misleading themselves and their readers; and it would be conferring a great boon if "N. & Q." could clear up the doubt as to its authenticity.

Mr. Worsaae, the eminent Danish author, or his English translator, are exactly in the position to render this further service to antiquarian literature; and, as relating to the subject of Roman Britain, the question is of so much interest that a little trouble would not, probably, be deemed uselessly expended in the inquiry. G. I.

*Spanish Vessels wrecked on the Irish Coast.*—Is it true that sixteen Spanish vessels, with 5300 men on board, were wrecked on the coast of Ireland in 1589, and all put to the sword or hanged by the executioner, at the command of the Lord Deputy; who found that they had saved and got on shore a good deal of their treasure which he wanted to secure for himself. Where is any account of it to be found? How came Spanish ships so far north? CYRUS REDDING.

*Analysis of Newton's Principia.*—In the *Journal des Savants* for April of this year, the celebrated mathematician Biot, in a review of the *Correspondence of Sir Isaac Newton and Cotes* (Cambridge, 1850), makes mention, with the highest praise, of an analysis of Sir Isaac's *Principia* contained in the *Acta Eruditorum* for 1688. Mons. Biot says that at that time there were only two men who could have written such an analysis, Halley and Newton himself; but adds, that the style is not Halley's, being too concise and simple for him. His admiration could not have been contained within such bounds. M. Biot firmly believes that the writer of this analysis was no other than Newton himself (*ex ungue Leonem*), and earnestly calls on the learned of England and Germany to assist in discovering the origin of the analysis; should there perhaps be any means left for doing so in the literary dépôts of the two countries. Permit a contributor to "N. & Q." to repeat M. Biot's inquiry through the medium of a publication far more extensively circulated in England than the *Journal des Savants*. J. M.

### Minor Queries Answered.

*Welsh Women's Hats.*—What was the origin of the peculiar hat so universally worn by women of the lower orders in Wales; and at what period did it come into use? TARBON.

[A gentleman who has resided for the last half century in the Principality, and to whom we submitted our correspondent's Query, has kindly forwarded the following reply:—"I have consulted bards, Welsh scholars, &c., and am sorry that I cannot forward any satisfactory account of the custom alluded to by TARBON. Some say, we remember the time when the women wore ordinary felt hats manufactured from their own wool: one or two travelling hatters occasionally settled at Bangor, who made and sold beaver hats. We do not think that the women here intended to adopt any particular costume; but retained the hat as agreeing with the peculiar close cap, and projecting border, which it leaves in view, and in possession of its own uprightness! The fashion is going out; all our young people adopt the English bonnet with the English language. The flat hat, with a broad brim, is still retained in the mountain regions."]

*Pancakes on Shrove Tuesday.*—Perhaps some of your readers will kindly inform the Pancake Eating Public as to the period "when," and the reason "why" such a custom grew into existence?

I have frequently heard the question mooted upon this anniversary, without ever hearing, or being able to give, a satisfactory elucidation of it; but it is to be hoped that "N. & Q." will supply the desideratum ere long, and confer a favour on

### A LOVER OF PANCAKES AND AN UPHOLDER OF ANCIENT CUSTOMS.

Temple, Shrove Tuesday, 1852.

[Fosbrooke, in his *Encyclopedia of Antiquities*, vol. ii. p. 572., informs us that "Pancakes, the Norman *Crispella*, are taken from the Fornacalia, on Feb. 18, in memory of the practice in use before the goddess Fornax invented ovens." The Saxons called February "Solmonath," which Dr. Frank Sayers, in his *Disquisitions*, says is explained by Bede "Mensis placentiarum," and rendered by Spelman, in an inedited manuscript, "Pancake Month," because in the course of it cakes were offered by the Pagan Saxons to the sun. So much for the "when;" now for the reason "why" the custom was adopted by the Christian church.

Shrove Tuesday, or Pancake Tuesday, as it is sometimes called, from being the vigil of Ash Wednesday, was a day when every one was bound to confess, and be absolved or shriven. That none might plead forgetfulness of this duty, the great bell was rung at an early hour in every parish, called the Pancake Bell, for the following reasons given by Taylor, the Water Poet, in his *Juck-a-Lent* (*Works*, p. 115. fol. 1630). He tells us, "On Shrove Tuesday there is a bell rung, called the Pancake Bell, the sound whereof makes thousands of people distracted, and forgetful either of manner or humanity. Then there is a thing called wheaten flour, which the sulphory, necromanticke cookies doe mingle with water, egges, spice, and

other tragicall, magicall enchantments, and then they put it by little and little into a frying-pan of boyling suet, where it makes a confused dismal hissing, like the Lernean snakes in the reeds of Acheron, Stix, or Phlegeton, until at last by the skill of the cooke it is transformed into the forme of a *Flap-Jack*, which in our translation is called a *Pancake*, which ominous incantation the ignorant people doe devour very greedily, having for the most part well dined before; but they have no sooner swallowed that sweet-candied baite, but straight their wits forsake them, and they runne starke mad, assembling in routs and throngs numberlesse of ungovernable numbers, with uncivill civill commotions." In the "Forme of Cury," published with other cookery in Warner's *Antiquitates Culinarie*, p. 93., and written in 1390, we find a kind of fried cakes called "oomadore," composed of figs, raisins, and other fruits, steeped in wine, and folded up in paste, to be fried in oil. This suggests another savoury Query, Whether this is not an improvement on our apple fritters?]

*Shakespeare, Tennyson, and Claudian.*—

"Lay her i' the earth,  
And from her fair and unpolluted flesh  
May violets spring!"—*Hamlet*, Act V. Sc. 1.

"'Tis well; 'tis something we may stand  
Where he in English earth is laid,  
And from his ashes may be made  
The violet of his native land."

*In Memoriam*, XVIII.

I remember having seen quoted, *à propos* of the lines of Shakespeare, a passage from some Latin poet (Claudian, I think) which contained the same idea. Can you, or any of your correspondents, favour me with it; as also where they are to be found? And can they give me the origin and reason of the idea.

H. JOHNSTON.

Liverpool.

[The passage to which our correspondent refers is most probably that already quoted by Stevens, from Persius, *Sat. I.*

"— e tumulo, fortunataque favilla  
Nascentur violæ?"]

### Replies.

#### THE RING FINGER.

(Vol. v., pp. 114. 371.)

My subsequent reading has not only confirmed, but added to the information conveyed in the reference quoted. I there surmised that the third was the ring finger, because the thumb and first two fingers have always been reserved as symbols of the blessed Trinity, and consequently the third was the first vacant finger. Both the Greek and Latin church agree in this, that the thumb and first two fingers signify the blessed Trinity. And whilst these three fingers signify the Trinity, the

third and fourth fingers are emblematic of the two natures of Christ, the human and divine. As then the third finger served to symbolise the human nature, and marriage was instituted to propagate the human race, that was made the wedding finger. The right hand is the hand of power: hence the wife wears the ring on the ring finger of the *left hand*. The Greeks make each of the first three fingers, i. e. the thumb and two fingers, symbolise one of the divine persons. M. Didron informs us that, during his visit to Greece in 1839, the Archbishop of Mistra—

"Whom I interrogated on the subject, informed me that the thumb, from its strength, indicated the Creator, the Father Eternal, the Almighty; that the middle finger was dedicated to Jesus Christ, who redeemed us; and that the forefinger, between the thumb and middle finger, figured the Holy Ghost, who proceeds from the Father and the Son, and in representations of the blessed Trinity is placed between those two persons."

A bishop's ring is emblematic of the gifts of the Holy Ghost: and formerly bishops wore their ring on the forefinger of the right hand. CETER.

"And the priest, taking the ring, shall deliver it unto the man, to put it upon the *fourth finger* of the woman's left-hand."—*Rubric, Marriage Service.*

Pray let the lady be comforted! Surely the most punctilious Rubrician will make no impertinent inquiries about the missing finger, so long as a *fourth* remains. But even if all be wanting, I will engage to find her a priest whose conscience will not be hurt at allowing the stump to pass muster.

DIGITALIS.

#### THE MORAVIAN HYMNS.

(Vol. v., pp. 30. 474.)

Having followed with interest the late discussion in your pages upon the earlier specimens of those strange productions, the Moravian Hymns, it seems to me, that although much that is curious has been elicited, the Query of P. H., touching the genuineness of the extraordinary sample reproduced by him from the *Oxford Magazine* for 1769, remains unanswered. It is therefore with a view to supply some information directly to this point, that I now beg to introduce to your readers my earliest edition, which looks very like the *editio princeps* of Part III.: at all events it takes precedence of that described by H. C. B. Its title is, *A Collection of Hymns, consisting chiefly of Translations from the German Hymn-book of the Moravian Brethren*. Part III. Small 8vo. pp. 168. London, printed for James Hutton, 1748.

At first sight there would appear to be no difference between H. C. B.'s volume and mine, beyond the latter being the earlier by one year;

that year, however, seems to have been the exact period when the Brethren deemed it advisable, to avoid scandal, to revise and prune their hymn-book.

"In this part (especially) of our hymn-book," says the Preface, "a good deal of liberty has been taken in dispensing with what otherwise is customary and ornamental: and that for different reasons." Then follow these three reasons: the hymns being printed in prose, to save room; the retention of German diminutives which, although scarcely known in the English tongue, "have a certain elegance and effect" in the former language; and the use of "more antique, prosaic, and less polished diction, out of tenderness for the main point, the expressing more faithfully the doctrines of the congregation, rather than seek better at the expense of the sense."

"So much," continues the Preface, "seemed proper to mention to exempt this Book (which though calculated for our own congregation, will no doubt come into the hands of strangers) from the imputation of a needless singularity. Now we only wish that every Reader may also feel something of that solid and happy Bottom, from whence these free, familiar, and perhaps abrupt Aspirations, both in the composing and using of them, do sparkle forth: And so we commit this *Third Part* of our Hymn-book to the Providence and Blessing of that dear Redeemer, who with his Ever-blessed Atonement, is everywhere the subject thereof."

As to the hymns themselves, I need say little more to describe them than to observe that the present edition contains not only the one quoted by P. H. from the *Oxford Magazine*, but all the others which are there to be found, and which have raised a doubt in your correspondent's mind whether they are not rather the fabrications of Anti-Moravians than genuine productions, and at the periods in use among the Brethren. Here, too, is to be found the "Chicken Blessed" of Anstey: in his *Bath Guide* he correctly quotes it as "No. 33. in Count Zinzendorf's Hymn-book,"—that being its position in the present volume. The satirist has, however, given only half of "the learned Moravian's ode," but that faithfully. Besides these there are some of the hymns enumerated by Rimius in his *Candid Narrative of the Hernhuters* (London, 1753), in support of his charges against them.

Probably your readers are content with the specimens which have already appeared in your columns. Had it been otherwise, this curious volume would have supplied some of a singular character: as it is, I cannot resist extracting No. 77. and a part of No. 110.; the former relating an adventure between the Arch-Enemy and Saint Martin; the latter, "Concerning the happy little Birds in the Cross's-air, or in the Atmosphere of the Corps of Jesus."

"Once on a time a man there was,  
A saint whose name was Martin,  
Concerning whom, Severus says,  
Satan came to him darting  
As Lightning quick and bright array'd;  
'I am thy Jesus dear,' he said,  
'Me thou wilt surely worship.'

"Martin looks straight towards his side,  
No Side-hole met his vision:  
'Let me," says he, 'in Peace abide,  
Thou hast no side's Incision;  
Thou art the Devil, my Good Friend!  
The place where Jesus' sign does stand  
Blindfold I could discover.'

"The same's the case ev'n at this Day  
'With Jesu's congregation:  
For Larks who round his Body play,  
Have of his wounds sensation;  
Because our dear incarnate God,  
Will with his wounds as man be view'd,  
Be felt, and so believ'd on."

"How does a cross-air Bird behave,  
When of the Tent it will take leave?  
The Body grows a little sick,  
The soul may find it long or quick  
Till she the Bridegroom see;  
There stands he presently.  
She views the Side, Hands, Feet, each Part;  
The Lamb upon her weary Heart  
A kiss then gives her:  
This kiss Extracts the soul quite out,  
And on his dear Mouth home 'tis brought.  
The Kiss's Print the Body shews,  
Which to its Fining-place then goes;  
When done the Soul does fetch it,  
And to the wound-hole snatch it."

Parts I. and II. of these hymns I have never seen; but besides the above described, I have the following editions: *A Collection of Hymns of the Children of God, in all Ages from the beginning till now: in Two Parts. Designed chiefly for the use of the Congregations in union with the Brethren's Church.* Thick 8vo. London, printed in the year 1754: this is the larger hymn-book alluded to by SIGMA. *A Collection of Hymns, chiefly extracted from the larger Hymn-book of the Brethren's Congregation:* London, printed and sold at the Brethren's chapels, 1769,—noticed by H. C. B. These are both extraordinary productions, but yield to the edition of 1748: it having already been observed of these hymns, that the later impression is always the *tamer*. J. O.

CAGOTS.

(Vol. iv., p. 190.)

I arrive at the conclusion, that the Cacosci of Latin writers, Cacous, or Cagous, represent the

true name from which Cagots, the *t* being mute, is but a slight deviation; while some other forms have scarcely retained more than the initial *Ca*. The etymology from the Goths (most absurd in substance, and worthy of the days when Languedoc was fetched from *Land-got*, Land of the Goths,) has reference only to one of the French spellings.

*Cacosus*, meaning a leper, as well as a Cacus or Cagot, was from *κακός, κακωσις*, in Greek; and from it came *cacosomium*, contracted for *cacosocomium*, not a mere *noso-comium*, but an asylum for lepers. See Ducange.

But the Cacosus in question were not only lepers, but families in which leprosy was considered hereditary. For this reason they are called Giezites, les Gézits, les Gesitains, from Giezi, servant of Elisha and his posterity. (See Michel, vol. i. pp. 56. 148. 238. &c.) A simple leper was Lazarus or ladre. The latter were, like Lazarus, merely afflicted; but the former were deemed to be under an abiding curse, like Giezi.

But those who were Giezites by condition, as inheriting and transmitting the disease, were by many of the vulgar imagined to be Giezites by blood, and the real posterity of Elisha's servant, "Cagots de Chanaan." By an equally natural result, persons actually free from disease were shunned as Cacosus; since the stigma attached to the race, not to the individual. Indeed, the wearing out of the malady has created the whole obscurity of the case.

Their most curious title, Crestians or Christians, was not given them in direct affirmation, but in denial of a negative, "not non-christian." Because, being considered of Giezi's lineage, not only Jews, but Jews under a curse, many would be disposed to repel them from communion. See Dom Lépelletier's *Dict. Bretonne*, in CACOTS.

Whether hereditary lepra was rightly thought to exist, or whether the negligence of the more abject and squalid families in communicating it to each other falsely raised that idea, is a separate question, which I must leave to physicians. A. N.

#### SHERIFFS AND LORDS LIEUTENANT.

(Vol. v., p. 394.)

Dalton saith:

"Vice comites have the same authority that the antient comites had; and at this day there are some reliets of that dignity, for he hath *album baculum*, and the grant of the office is *commissimus vobis* [comitatum]. And also he takes place of every nobleman during the time that he is in office."

The Writ of Assistance ran thus:

"To archbishops, bishops, dukes, earls, barons, knights, freeholders, and all others of our county of C. Whereas we have committed to our well-beloved

A. B. the custody of our said county, with the appurtenances, during our pleasure. We command you that ye be aiding, answering, and assisting to the said A. B. as our sheriff of our said county in all things which appertain to the said office."

This form was abolished in 1838. The Lord Lieutenant is a military officer, who appears to have grown into permanence under the Tudors. The office of Custos Rotulorum, which, though quite distinct, is usually joined with it, is much more ancient; its duties are to keep the records of the sessions, which involve the appointment of the clerk of the peace, and the power of recommending to the Great Seal of persons to be inserted in the commission of the peace.

As for instances of such precedence being claimed, it is not easy to recollect what is usually taken as a thing so much of course. Perhaps the instance of a Duke, who had been Lord Lieutenant forty years, apologising to a Sheriff for having inadvertently taken precedence, may serve.

VICE. COM. DEPUTAT.

In answer to L. J.'s inquiry, upon what authority the precedency of the Sheriff over the Lord Lieutenant is maintained; may it not partly be founded on the office of Sheriff being of greater antiquity, and on this officer having the command over, and the power of summoning all the people of the county above the age of fifteen, and under the degree of a peer? The office of Lord Lieutenant was first created in the third year of King Edward VI., to suppress, as Strype tells us, "the routs and uproars" in most of the counties. We might suppose that the Sheriff already possessed sufficient power for this purpose: the means then adopted to promote tranquillity were not well calculated to be popular among the people. No drum or pipe was to be struck or sounded. Plays were forbidden. In the churches of Devonshire and Cornwall, Lord Russell was to take down every bell in a steeple but one, so as to prevent a peal being rung.

The precedency in question is acted upon to the present hour; and a Lord Lieutenant, however high his rank in the peerage, gives place to the Sheriff as a matter of course. But do not both these officers yield precedence to her Majesty's justices of assize, when actually engaged on the circuit? J. H. M.

#### ST. CHRISTOPHER.

(Vol. v., pp. 295. 334. 372.)

Two questions are asked by E. A. H. L. concerning St. Christopher: 1. *Are there any known representations of St. Christopher in painted glass?* There is a very interesting example in a window in *St. Neof's Church, Cornwall*. It represents St. Christopher with the child Jesus on his back, and

below has the legend: "Sante Christophere, ora pro me." This ancient window was presented to the church by three members of the Borlase family. Their benefaction is recorded in the inscription along the cill of the window:

"Orate pro animabus Catherine Burlas, Nicolai Burlas, et Johannis Vyvian, qui istam fenestram fieri fecerunt."

Another example of St. Christopher, bearing the divine infant, is in one of the lights of the three-light window over the altar of *All Saints' Church, North Street, York*. It is the work of the fifteenth century.

In the same city, *St. John's Church, Micklegate*, has two representations of St. Christopher in glass. One is the window north of the altar, but it is only a portion of the figure; the other is in the window south of the altar, and of perpendicular character. In *St. Martin-le-Grand, Coney Street*, in the sixth or eastern window of the north aisle, is a figure of St. Christopher, of date about 1450. *St. Michael-le-Belfroy*, in the same city, has two figures of the saint: one, of perpendicular character, in the window north of the altar; the other, a fragment, in the fourth window from the east end on the south side, of date between 1540 and 1560. *Holy Trinity Church, Goodramgate*, possesses a very beautiful figure of the saint. It forms the fifth of a series of five large figures in the east window of the church, and seems to bear the date 1470.

The second question is, "What is the real meaning of the representations of St. Christopher that are so frequently found on the north walls of churches?" I cannot agree with Mr. J. Eastwood in thinking that the explanation he gives from *Sacred and Legendary Art* is sufficiently satisfactory. It appears to me that the figures of St. Christopher were meant to symbolise the privilege enjoyed by the faithful of receiving the body and blood of Christ, and thus becoming *Christo-feri*. The emblem may have had its origin in the earliest ages, when the *disciplina arcana* was carried out. This opinion receives strength from the circumstance, that Christopher was a name assumed by the saint, and not his baptismal name. The extraordinary powers of cure spoken of in verses often inscribed below the figures of this saint, were understood by the faithful to allude to the efficacy of the Holy Communion, that made them *Christophers*, i. e. persons bearing their blessed Saviour, not on their shoulders, but within their breasts. His figures in sculpture and painting are always represented as colossal, to signify that this heavenly food makes each of the faithful "as a giant to run the way" (Ps. xix. 5.) This explanation will probably satisfy E. A. H. L. that the important position occupied by St. Christopher in the iconography of the mediæval church is to be solved by its symbolical signification.

In addition to the representations of this saint in painted glass mentioned above, E. A. H. L. will find mention of another specimen in the last number of the *Archæological Journal*. It is in private hands, being the property of Mr. Lucas, who purchased a collection of specimens of old glass some years since at Guildford, said to have come from an old mansion in Surrey. The specimen in question is described as "St. Christopher carrying our Saviour—an octagonal piece of glass."—P. 101.

He will also find, in the same place, that a mural painting of St. Christopher has been lately discovered in the chancel of Gawsorth Church, Cheeshire, of which a description is given in p. 103. CRYER.

E. A. H. L. asks if there is any known representation of St. Christopher in painted glass. There is one in All Saints, York, engraved in Weale's *Papers*; and there is a small one on a brass in Tattershall Church. C. T.

For information on this subject, I would refer E. A. H. L. to Warton, *Poetry*, vol. i. p. 461.; Coryatt's *Crudities*, vol. i. p. 29.; Rudder's *Gloucestershire*, p. 286.; Gage's *Hengrave*, p. 64.; *Winchelm. Stosch*, ch. i. n. 103.

On a loose print of "Painted Glass at Leicester," Throsby del. 1788, now before me, is a representation of him who was once Psychicus the savage, but now the holy Saint Christopher, figured, as usual, under the likeness of a man of gigantic stature, carrying on his shoulder the little child Jesus, through the broad and deep waters of a turbulent river, and steadying his steps with an uprooted palm-tree laden with fruit, which he bears in his hands by way of staff. He is here exhibited in more seemly habiliments, and as a personage of much more dignified and venerable appearance, than in the well-known picture on the walls of Wotton Church. The latter, however, is a portraiture of superior antiquarian interest, on account of its accessories, wherein St. Christopher's especial office, as patron of field sports, is, with much rudeness it is true, but most efficiently and fully illustrated.

In the extract given by J. Eastwood from *Sacred and Legendary Art*, we have merely the supposititious conclusions of an ingenious imagination, introduced to supply a void which the accomplished writer was unable otherwise to fill up. There is a pretty little work published by Burns, and entitled *St. Christopher; a Painting in Fordholme Church*, which contains, much too much, however, in the suspicious form of a modern religious allegory, what professes to be the authentic "Legend" of this saint. COWGILL.

E. A. H. L. makes the inquiry whether "there are any known representations of St. Christopher"



in painted glass; if so, where?" This I am unable to answer; but your learned correspondent JARLTZBERG having sent you one version of the legend attached to this saint, may I venture to remind you of another? This is the one attached to the celebrated picture, "The Descent from the Cross," by Rubens, in the cathedral of Antwerp, in which the painter, adopting the Greek derivation of the name as given by JARLTZBERG, represents the saint supporting Christ on his removal from the crucifix. The picture was painted for the Arquebusiers of Antwerp, whose patron was St. Christopher; but they were dissatisfied with it, and refused Rubens his promised reward, a piece of land in their possession contiguous to his own, for which he had accomplished this, certainly one of his most beautiful paintings. T. W. P.

GENERAL PARDONS — SIR JOHN TRENCHARD.

(Vol. iii., p. 279.)

I am not aware of any general pardon under the great seal having been printed; but the following transcript of one (the original with the seal attached is in the collection of my friend, R. Rising, Esq., of Horsey) is very much at J. G. N.'s service, and is especially interesting, as being one of the last acts of James II. before he quitted England for ever.

"*Sacabus Secundus Dei grati: Anglie, Scocie, francie & hibernie Rex, fidei defensor, &c. Omnibus ad quos p'sentes he n're pveniu't saltem. Sciatis qd Nos pietate moti, ac gr'a n'ra sp'iali ac ex certa scientia & mero motu n'ris Pardonabimus relaxavim' et remisim' ac p p'sentes p Nobis heredibus, & successoribus n'ris, Pardonam' relaxam' et remittim' Johi Trenchard nup de medio Templo London' armigero seu quocunque alio nomine vel cognomine artis, misterii, loci vel locor' idem Johes Trenchard sciat' censeat' vocet' vel nuncupet' aut nup' sciebat', censebat', vocabat' seu nuncupa bat' omni' et omni'od' Prodic'ones crimina lese maiestatis, mispris'ones Prodic'onis, Conspirac'ones, Sedic'ones, Insurrecc'ones, Conclament' Bellor', gestiones Bellor', machinac'ones, Imaginac'ones, et attempt' Illicit', convinc'ones verbor', p'palac'ones ac om'ia & singula ffelon', et al' malef'ia crimina Transgressiones, contempt' et offens' quecunq: p ip'um Johem Trenchard p se solum sive cum aliqua alia p'sona, seu aliquib' aliis p'sonis qualicunq: quondocunq: seu ubicunq: antehac contra psonam n'ram Regal' vel Gub'nac'onem n'ram, vel contra Person' Dñi Caroli scdi nup Regis Anglie preclarissimi fratris n'ri vel Regimen suu' vel leges & statut' regni n'ri Anglie fact' commiss' sive ppetrat'. — Necnon fugam & fugas supinde fact'. Et licet p'fat' Johes Trenchard pinde arrestat', ind'cat', impetit', utlagat', rectat' appellat' condemnat' convict' attinct' seu adiudicat' existit vel non existit aut inde arrestari, adiudicari, impetiri, utlagari rectari, appellari, condemnari, convinci, attingi seu adiudicari contigerit in futuro. Ac om'ia & singula*

*Jud'camenta, convic'ones, judicia, condemnac'onas attinctur', execuc'ones imprisonamenta, Penas mortis, Penas corporales, florisfutur', punic'ones & om'es al' Penas ac penalitates quascunq: de, p, sive concernen' p'missa, vel aliqua p'missor' insup vel versus p'fat' Johem Trenchard habit' fact' reddit' sive adiudicat' vel imposter' h'end' fi'end' reddend', sive adiudicand' aut que nos versus ip'um Johem Trenchard p p'missis vel aliquo p'missor' h'uimus h'emus seu imposter' h'ere poterimus, ac heredes seu successores n'ri ullo modo h'ere poterint in futuro. Necnon omnes et singul' utlagar' versus p'fat' Johem Trenchard rac'one seu occac'one p'missor' seu eor' alicuius p'mulgat' seu imposter' p'mulgand' At om'es & om'iod' sect', Querel', florisfutur' impetic'ones & Demand' quecunq: que nos versus p'fat' Johem Trenchard p p'missis vel aliquo p'missor' h'uim' h'emus seu infuturo h'ere poterimus. Sectamq: pacis n're que ad nos versus p'fat' Johem Trenchard p'tinet seu p'tinere poterit, rac'one seu occac'one p'missor' seu eor' alicui. Et firmam pacem n'ram ei inde dam' et concedim' p p'sentes. Volentes q'd ip'e idem Johes Trenchard p Justitiar' Vice Comites Mariscallos Escac'tor', Coronator', Ballivos seu aliquos al' ministros n're heredum vel successor' n'ror' quoscunq: rac'onib' seu occac'onib' p'd'tis seu eor' aliqu' molestet' p'turbet' seu in aliquo gravet' Volentes q'd he l're n're patentes quoad om'ia singul' p'missa supind' menc'onat' bene, firme, valide, sufficien' et effectual' in lege erunt et existent licet Prodic'ones, crimina lese maiestatis, mispris'iones Prodic'onis, conspirac'ones, sedic'ones, Insurrecc'ones, conclament' Bellor', Gestion' Bellor', machinac'ones, Imaginac'ones, vel attempt' Illicit', convinc'ones verbor', Propalac'ones & ffelon' crimina, & offens' p'dict', minus certe specificat' existim't. Q'dq: hec Pardonaco n'ra in om'ib' curiis n'ris et alibi interpretet' et adiudicet' in beneficentissimo sensu p firmiore exoneracone relaxacone & Pardonacone p'fat' Johis Trenchard ac etiam p'litet' & allocet' in om'ib: Curiiis n'ris absq: aliquo Brevi de Allocacone mea parte pr'm's obtent' sive obtinend'. Et non obstante aliqua def'tu vel aliquib' def'tibus in his l'ris n'ris patentib' content' aut aliquo statuto, acto, ordinacone provisione seu Restrictione aut aliqua al' re, causa, vel materia quacunq: in contrar' inde ullo modo non obstante.*

In Cuius rei testimoniu' has l'ras n'ras fier' fecimus Patentes.

Teste me ip'o apud West' decimo sept'o die Decembris anno regni n'ri tertio.

Per Breve de p'rato Sigillo  
BARKER."

This was in the year 1688, just seven days after, according to Macaulay, that he had fled secretly from the kingdom, having previously thrown the great seal into the Thames, whence it was dredged up some months after by a fisherman. Being driven back by stress of weather, he returned to London, and on the 17th Pepys states,

"That night was a council; his Ma<sup>ty</sup> refuses to assent to all the proposals, goes away again to Rochester."

and on that very night was this pardon granted, James probably endeavouring to prop up his tot-

tering cause by attaching as many as possible to his own party. There were several documents in the collection of the late Josiah Trench, Esq., of Windsor (1648—1652) signed by John Trenchard, among the other regicides. Ewing, in his *Norfolk Lists*, states that a portrait of him is in existence, and that he was a serjeant-at-law, and at this date (1688) M.P. for Thetford, being at that date merely an esquire. In 1692, according to the same authority, Sir John Trenchard was Secretary of State; and his death took place in 1694. I should be glad to add to these scanty notices, especially as regards the reason which rendered a pardon necessary at this time. E. S. TAYLOR.

### Replies to Minor Queries.

*Dayesman* (Vol. i., p. 189.).—Bishop Jewell writes:

"M. Harding would have had us put God's word to *daying* (i. e. to *trial*), and none otherwise to be obedient to Christ's commandment, than if a few bishops gathered at Trident shall allow it."—*Replie to Harding, Works*, vol. ii. p. 424. (Dr. Jelf's edit.)

"The *Ger.* TAGEN, to appoint a day.

The *D.* DAGHEN, to cite or summon on a day appointed."—(Wachter and Kilian.)

And *Dayesman* is he, the man, "who fixes the day, who is present, or sits as judge, arbiter, or umpire on the day fixed or appointed."

It is evident that Richardson made much use of Jewell; but this word "*daying*" has escaped him: his explanation of *dayesman* accords well with it. Q.

*Bull; Dun* (Vol. ii., p. 143.).—We certainly do not want the aid of Obadiah Bull and Joe Dun to account for these words. Milton writes, "I affirm it to be a *bull*, taking away the essence of that, which it calls itself." And a *bull* is, "that which expresses something in opposition to what is intended, wished, or felt;" and so named "from the contrast of humble profession with despotic commands of Papal bulls."

"A *dun* is one who has *dinned* another for money or anything."—See Tooke, vol. ii. p. 305. Q.

*Algernon Sidney* (Vol. v., p. 447.).—I do not intend to enter the lists in defence of this "illustrious patriot." The pages of "N. & Q." are not a fit battle ground. But I request you to insert the whole quotation, that your readers may judge with what amount of fairness C. has made his note from Macaulay's *History*.

"Communications were opened between Barillon, the ambassador of Lewis, and those English politicians who had always professed, and who indeed sincerely felt, the greatest dread and dislike of the French ascendancy. The most upright member of the country

party, William Lord Russell, son of the Earl of Bedford, did not scruple to concert with a foreign mission schemes for embarrassing his own sovereign. This was the whole extent of Russell's offence. His principles and his fortune alike raised him above all temptations of a sordid kind: but there is too much reason to believe that some of his associates were less scrupulous. It would be unjust to impute to them the extreme wickedness of taking bribes to injure their country. On the contrary, they meant to serve her: but it is impossible to deny that they were mean and indelicate enough to let a foreign prince pay them for serving her. Among those who cannot be acquitted of this degrading charge was one man who is popularly considered as the personification of public spirit, and who, in spite of some great moral and intellectual faults, has a just claim to be called a hero, a philosopher, and a patriot. It is impossible to see without pain such a name in the list of the pensioners of France. Yet it is some consolation to reflect that in our own time a public man would be thought lost to all sense of duty and shame who should not spurn from him a temptation which conquered the virtue and the pride of Algernon Sidney."—*History of England*, vol. i. p. 228.

ALGERNON HOLT WHITE.

Brighton.

*Age of Trees* (Vol. iv., pp. 401. 488.).—At Neustadt, in Wirtemberg, there is a prodigious lime-tree, which gives its name to the town, which is called *Neustadt an der Linden*. The age of this tree is said to be 1000 years. According to a German writer, it required the support of sixty pillars in the year 1392, and attained its present size in 1541. It now rests, says the same authority, on above one hundred props, and spreads out so far that a market can be held under its shade. It is of this tree that Evelyn says it was—

"Set about with divers columns and monuments of stone (eighty-two in number, and formerly above one hundred more), which several princes and nobles have adorned, and which as so many pillars serve likewise to support the umbrageous and venerable boughs; and that even the tree had been much ampler the ruins and distances of the columns declare, which the rude soldiers have greatly impaired."

There is another colossal specimen of the same species in the churchyard of the village of Cadiz, near Dresden. The circumference of the trunk is forty feet. Singularly, though it is completely hollow through age, its inner surface is coated with a fresh and healthy bark. UNICORN.

*Emaciated Monumental Effigies* (Vol. v., p. 427.).—In reference to your correspondents' observations on skeleton monuments, I may mention that there is one inserted in the wall of the yard of St. Peter's Church, Drogheda. It is in high relief, cut in a dark stone, and the skeleton figure half shrouded by grave clothes is a sufficiently appalling object. Beside it stands another figure still "in the flesh." It is many years since I saw the mo-

nument, and whether there be any inscription legible upon it, or whether it be generally known to whom it belongs, I cannot inform you.

URSULA.

There is a very good instance of an "altar tomb," bearing on it an ordinary effigy, and containing within it a skeleton figure, visible through pierced panel work, in Fyfield Church, Berks. It is the monument of Sir John Golafre, temp. Hen. V. Another fine instance I remember to have seen (I believe) in the parish church of Ewelme, Oxon.

HENRY G. TOMKINS.

Weston-super-Mare.

*Bee Park* (Vol. v., p. 322.).—In this neighbourhood is an ancient farm-house called Bee Hall, where I doubt not that bees were kept in great quantities in bygone ages; and am the more led to believe this because they always flourish best upon thyme, which grows here as freely and luxuriantly as I ever elsewhere observed it. About four miles from said Bee Hall, the other day, I was looking over a genteel residence, and noticing a shady enclosure, asked the gardener what it was for. He told me, to protect the bees from the sun: it was upon a much larger scale than we generally now see, indicating that the soil, &c. suit apiaries. Looking to the frequent mention of *honey*, and its vast consumption formerly, as you instance in royal inventories, to which may be added documents in cathedral archives, &c., is it not remarkable that we should witness so few memorials of the ancient management of this interesting insect? I certainly remember one well-built "bee-house," at the edge of Lord Portsmouth's park, Hurstbourne, Hants, large enough for a good cottage, now deserted. While on the subject I will solicit information on a custom well known to those resident in the country, viz. of making a great noise with a house key, or other small knocker, against a metal dish or kettle while bees are swarming? Of course farmers' wives, peasants, &c., who do not reason, adopt this because their fathers before them did so. It is urged by intelligent naturalists that it is utterly useless, as bees have no sense of hearing. What does the clamour mean, — whence derived?

B. B.

Pembroke.

*Sally Lunn* (Vol. v., p. 371.).—In reply to the Query, "Is anything known of Sally Lunn? is she a personage or a myth?" I refer your inquirer to Hone's *Every-day Book*, vol. ii. p. 1561.:

"The bun so fashionable, called the *Sally Lunn*, originated with a young woman of that name at Bath, about thirty years ago." [This was written in 1826.] "She first cried them in a basket, with a white cloth over it, morning and evening. Dalmer, a respectable baker and musician, noticed her, bought her business, and made a song and set it to music in behalf of Sally

Lunn. This composition became the street favourite, barrows were made to distribute the nice cakes, Dalmer profited thereby and retired, and to this day the *Sally Lunn Cake* claims pre-eminence in all the cities of England."

J. R. W.

Bristol.

*Baxter's Pulpit* (Vol. v., p. 363.).—An engraving of Baxter's pulpit will be found in a work entitled *Footsteps of our Forefathers: what they suffered and what they sought*. By James G. Miall, 1851, p. 232.

J. R. W.

Bristol.

*Lothian's Scottish Historical Maps* (Vol. v., p. 371.).—Although this work is now out of print, and thereby scarce, your correspondent ELGISSENSIS will, I have no doubt, on application to Stevenson, the "well-known" antiquarian and historical bookseller in Edinburgh, be put in possession of a copy for 12s.

T. G. P.

Edinburgh.

*British Ambassadors* (Vol. iv., pp. 442. 477.).—Some time ago a correspondent asked where he could obtain a list or lists of the ambassadors sent from this court. I do not recollect that an answer has appeared in your columns, nor do I know how far the following may suit his purpose:

"12. An Alphabetical Index of the Names and Dates of Employment of English Ambassadors and Diplomatic Agents resident in Foreign Courts, from the Reign of King Henry VIII. to that of Queen Anne inclusive. One volume, folio."

This is extracted from the letter of the Right Hon. H. Hobhouse, Keeper of His Majesty's State Papers, in reply to the Secretary of the Commissioners of Public Records, dated "State Paper Office, Sept. 19, 1832." (See the Appendix to the *Commissioners' Report*, 1837, p. 78.) THE BEE.

*Knollys Family* (Vol. v., p. 397.).—Lt.-General William Knollys, eighth Earl of Banbury, married Charlotte Martha, second daughter of the Ebenezer Blackwell, Esq., banker, of Lombard Street, and Lewisham, Kent.

The present Col. Knollys, of the Fusileer Guards, is his representative.

A. Blackwell, sister or daughter of John Blackwell, the father of Ebenezer, married an Etheridge.

W. BLACKWELL, Curate of Mells.

'*Prentice Pillars* — '*Prentice Windows* (Vol. v., p. 395.).—I am reminded of a similar story connected with the two rose windows in the transept of the beautiful cathedral of Rouen. They were described to me by the old Swiss in charge, as the work of two artists, master and pupil; and he also pointed out the spot where the master killed the pupil, from jealousy of the splendid production of the north window by the latter: and, as the *Guide*

Book truly says, "La rose du nord est plus belle que celle du midi"—the master's work. BENBOW.  
Birmingham.

*St. Bartholomew* (Vol. v., p. 129.).—Thanking you for the information given, may I further inquire if any of your correspondents are aware of the existence of any copy or print from the picture in the Church of Notre Dame, at Paris, of St. Bartholomew healing the Princess of Armenia (see *Jameson's Sacred and Legendary Art*); and where such may be seen? RAGSDOWN.

*Sun-dial Inscription* (Vol. v., p. 79.).—The following inscription is painted in huge letters over the sun-dial in front of an old farm-house near Farnworth in Lancashire:

"Horas non numero nisi serenas."

Where are these words to be found? Y.

*History of Faction* (Vol. v., p. 225.).—In my copy of this work, published in 1705, 8vo., formerly Isaac Reed's, he attributes it to Colonel Sackville Tufton. I observe also that Wilson (*Life of De Foe*, vol. ii. p. 335.) states, that in his copy it is ascribed, in an old handwriting, to the same author. JAS. CROSSLEY.

*Barnacles* (Vol. v., p. 18.).—May not the use of this word in the sense of *spectacles* be a corruption of *binoculis*; and has not *binnacle* (part of a ship) a similar origin? J. S. WARREN.

*Family Likenesses* (Vol. v., p. 7.).—Any one who mixed in the society of the Scottish metropolis a few years ago must have met with two very handsome and accomplished brothers, who generally wore the Highland dress, and were known by the name of "The Princes." I do not mean to enter into the question as to whether or not they were the true representatives of "Bonnie Prince Charlie," which most persons consider to have been conclusively settled in the negative by an article which appeared in the *Quarterly Review*: but most assuredly a very strong point of evidence in favour of their having the royal blood of Scotland in their veins, was the remarkable resemblance which they bore—especially the younger brother—to various portraits of the Stuart family, and, among the rest, to those of the "Merry Monarch," as well as of his father Charles I. E. N.

*Merchant Adventurers to Spain* (Vol. v., p. 276.).—C. J. P. may possibly be assisted in his inquiries by referring to *De Castro's Jews in Spain*, translated by Kirwan, pp. 190—196. This interesting work was published by G. Bell, 186. Fleet Street, London, 1851. W. W.

La Valetta, Malta.

*Exeter Controversy* (Vol. v., p. 126.).—This controversy was one of the many discussions relating to the Trinity which have engaged the theo-

logical activity of England during the last two hundred years. It arose in consequence of the imputed Arianism of some Presbyterian ministers of Exeter, the most conspicuous of whom were James Peirce and Joseph Hallet. It began in 1717, and terminated in 1719, when these two ministers were ejected from their pulpits. Your correspondent who put the question will find some account of this controversy in Murch's *History of the Presbyterian Churches in the West of England*,—a work well worth the attention of those who take interest in the antiquities of Non-conformity. T. H. GILL.

*Corrupted Names of Places* (Vol. v., p. 375.).—When my father was at one time engaged in collecting the numbers drawn for the Sussex militia, he began by calling out for those men who belonged to the hundred of *Mayfield*; and though he three times repeated his call, not a single man came forward. A person standing by suggested that he should say "the hundred of *Mearvel*," and give it as broad a twang as possible. He did so; when nineteen out of twenty-three present answered to the summons. *Hurstmonceaux* is commonly pronounced *Haremoncy*; and I have heard *Sumpting* called *Summut*. G. BLINK.

*Poison* (Vol. v., p. 394.).—Junius, Bailey, and Johnson seem all to agree that our word *poison* comes from the French *poison*. I am inclined to think, with the two first-mentioned lexicographers, that the etymon is *pois*, or *potio*. Junius adds, that "Ita Belgis venenum dicitur *gift*, donum;" and it is curious that in Icelandic *eitr* means both poison and gift. In the *Antiquitates Cello-Scandica* (p. 13.), I find the following expressions:—"Sva er sagt, at Froda væri gefinn banadryckr." "Mixta portioni veneno sublatum e vivis tradunt Frotonem." Should it not be *potioni*, inasmuch as "bana," in Icelandic, signifies to kill, if I do not err, and "dryckr" is drink? Certainly, in Anglo-Saxon, "bana" (whence our *bane*) and "drycian" have similar significations. C. I. R.

Is there any possible doubt that *poison* is *potio*? Menage quotes Suetonius, that Caligula was *potionatus* by his wife. It is a French word undoubtedly. C. R.

*Vikings Skotar* (Vol. v., p. 394.).—In the *Antiquitates Cello-Scandica* it is stated (p. 5.), that after the death of Guthormr, and subsequently to the departure of Harald (Harfagr) from the Hebrides, "Sidan settug i löndin vikingar margir Danir oc Nordmenn. Posthac sedes ibi occupant piratæ plurimi, Dani æqua ac Normanni." The word *vikingar*, the true Icelandic word for pirate, often occurs in the same saga, but not combined with *skotar*, though this latter term is repeated, signifying "the Scotch," and also in composition with *konungr*, &c. C. I. R.

*Rhymes on Places* (Vol. v., pp. 293. 374.).—A complete collection of local rhymes would certainly be both curious and interesting. Those cited by Chambers in his amusing work are exclusively Scotch; for a collection relating to English towns, I would refer your Querist Mr. FRASER to Grose's *Provincial Glossary*, where, interspersed among the "Local Proverbs," he will find an extensive gathering of characteristic rhymes. I conclude with appending a few not to be found in either of these works:

"RICHMOND.

"Nomen habes mundi, nec erit sine jure, secundi,  
Namque situs titulum comprobat ipse tuum.  
From thy rich mound thy appellation came,  
And thy rich seat proves it a proper name."

*Drunken Barnaby's Journal.*

"Anglia, mons, fons, pons, ecclesia, fœmina, lana.  
England amongst all nations is most full,  
Of hills, wells, bridges, churches, women, wool."

*Ibid.*

"Cornwall swab-pie, and Devon white-pot brings,  
And Leicester beans, and bacon fit for kings."  
Dr. King's *Art of Cookery*. See *Spectator*.

In Belgium I am perhaps beyond bounds, but may cite in conclusion:

"Nobilibus Bruxella viris, Antverpia nummis,  
Gandavum laqueis, formosis Burga puellis,  
Lovanium doctis, gaudet Mechlinia stultis."

WILLIAM BATES.

You may perhaps think the accompanying "Rhymes on Places" worthy of insertion, on the districts of the county of Ayr, viz.:

"Carrick for a man,  
Kyle for a cou,  
Cunninghame for butter and cheese,  
And Galloway for woo."

F. J. H.

"We three" (Vol. v., p. 338.).—It may interest your correspondent to learn that a public-house exists in London with the sign he mentions. It is situate in Virginia Row, Bethnal Green, is styled "The Three Loggerheads," and has a sign-board ornamented with a couple of busts: one of somewhat Cæsarian aspect, laureated; the other a formidable-looking personage with something on his head, probably intended for the dog-skin helmet of the ancient Greeks,—but as the style of art strongly reminds one of that adopted for the figure-heads of ships, I confess my doubts on the subject. Under each bust appears the distich:

"WE THREE  
LOGGERHEADS BE."

The sign appears a "notability" in the neighbourhood, as I have more than once in passing seen some apparent new comer set to guess its

meaning; and when he confessed his inability, informed, in language more forcible than elegant, that he made the third Loggerhead. W. E. F.

*Burning Fern brings Rain* (Vol. v., p. 242.).—In some parts of America, but more particularly in the New England States, there was a popular belief, in former times, that immediately after a large fire in a town, or of wood in a forest, there would be a "fall of rain." Whether this opinion exists among the people at present, or whether it was entertained by John Winthrop, the first governor of the colony of Massachusetts Bay, and the Pilgrim Fathers, on their landing at Plymouth, as they most unfortunately did, their superstitious belief in witchcraft, and some other "strange notions," may be a subject of future inquiry. W. W.

La Valetta, Malta.

*Plague Stones* (Vol. v., pp. 226. 374.).—I have often seen the stone which G. J. R. G. mentions as "to be seen close to Gresford, in Denbighshire, about a quarter of a mile from the town, on the road to Wrexham, under a wide-spreading tree, on an open space, where three roads meet." It is, I conjecture, the base of a cross. This stone may be the remnant of the last of a succession of crosses, the first of which may have given its Welsh name, *Croes ffordd*, the way of the cross, to the village. There is no tradition of any visitation of the plague at Gresford; but there is reason to suppose that it once prevailed at Wrexham, which is about three miles distant. Near that town, and on the side of a hill near the footpath leading from Wrexham vechan to Marchwiell Hall, there is a field called *Bryn y cabanau*, the brow of the cabins; the tradition respecting which is, that, during the prevalence of the plague in Wrexham, the inhabitants constructed wooden huts in this place for their temporary residences.

A QUONDAM GRESFORDITE.

I do not think the "Plague Stone" a mile or two out of Hereford has been mentioned in the Notes on that subject. If my memory is correct, there is a good deal of ornament, and it is surrounded by a short flight of stone steps. F. J. H.

*Sneezing* (Vol. v., p. 364.).—Having occasion to look at the first edition of the *Golden Legend*, printed by Caxton, I met with the following passage, which may perhaps prove interesting to your correspondent, as showing that the custom of blessing persons when they sneeze "endured" in the fifteenth century. The institution of the "Litany the more and the lasse," we are told, was justified,—

"For a right grete and grevous maladye: for as the Romayns had in the lenton lyued sobrelly and in contynence, and after at Ester had receyved theyr Sauour; after they disordered them in etyng, in drynkyng, in playes, and in lecherye. And therefore our Lord was

meuyed ayenst them and sente them a grete pestelence, which was called the Botche of impedymye, and that was cruell and sodayne, and caused peple to dye in goying by the waye, in playing, in leeyng atte table, and in spekyng one with another sodeynly they deyed. In this manere somtyme sneyng they deyed; so that whan any persone was herd sneyng, anone they that were by said to hym, God helpe you, or Cryst helpe, and yet endureth the custome. And also whan he sneyeth or gapeth he maketh to fore his face the signe of the crosse and blessith hym. And yet endureth this custome."—*Golden Legende*, edit. 1483, fo. xxi. b.

F. SOMMER MERRYWEATHER.

Kentish Town.

*Abbot of Croyland's Motto* (Vol. v., p. 395).—MR. FORBES is quite correct with regard to the motto of Abbot Wells, which should be 'Benedicite Fontes Domino.' The sentence, "Bless the Wells, O Lord!" which is placed in so awkward a juxtaposition with it, is really a distinct motto for the name of Wells, and, so far from being a translation of the abbot's, is almost an inversion of it; and this should, as MR. FORBES justly remarks, have had "some editorial notice" from me.

M. A. LOWER.

*Derivation of the Word "Azores"* (Vol. v., p. 439).—The group of islands called the *Azores*, first discovered in 1439, by Joshua Vanderburg, a merchant of Bruges, and taken possession of by the Portuguese in 1448, were so named by Martin Behem, from the Portuguese word *Açor*, a hawk; Behem observing a great number of hawks there. The three species most frequently seen now are the Kestrel, called *Francelho*; the Sparrowhawk, *Furobardo*; and the Buzzard, *Manta*; but whether very numerous or not, I am unable to state. From the geographical position of these islands, correct lists of the birds and fishes would be of great interest, and, as far as I am aware, are yet wanting.

Martin Behem found one of these islands covered with beech-trees, and called it therefore *Fayal*, from the Portuguese word *Faya*, a beech-tree. Another island, abounding in sweet flowers, he called *Flores*, from the Portuguese, *Flor*, a flower. *Terceira*, one of the nine islands forming the group, is said to have been so called, because, in the order of succession, it was the third island discovered (from *Ter* and *ceira*, a bank). *Graciosa*, as a name, was conferred upon one of peculiar beauty, a sort of paradise. *Pico* derived its name from its sugar-loaf form. The raven found at Madeira and the Canary Islands is probably also a native of the Azores, and might have suggested the Portuguese name of *Corvo* for one of the nine. St. Mary, St. Michael, and St. George complete the names of the group, of which St. Michael is the largest, and Corvo the smallest.

WM. YARBELL.

Rider Street.

*Scologlandis and Scologi* (Vol. v., p. 416).—As these names occur in a Celtic country, we are justified in seeking their explanation in the Celtic language. I therefore write to inform G. J. R. G. that the word *scolog* is a living word in the Irish language, and that it signifies a *farmer* or *husbandman*. It is the word used in the Irish Bible at Matt. xxi. 33., "he let it out to *husbandmen*"—*tug se do scologaibh ar chios i*.

I may also mention that the name *Mac Scooloige* is very common in the co. Fermanagh in Ireland, where it is very generally anglicised *Farmer*, according to a usual practice of the Irish. Thus it is not uncommon even now to find a man known by the name of John or Thomas *Farmer*, whose father or grandfather is John or Thomas *Mac Scooloige*, the name *Mac Scooloige* signifying "son of a farmer."

The *Scologlandis*, in the documents quoted by G. J. R. G., must therefore have taken their name from the *scologs* or farmers, by whom they were cultivated, unless we suppose that they were anciently the patrimony of some branch of the family of *Mac Scooloige*, whose remains are now settled in Fermanagh.

In Scotland the word is now usually written *agalag*, and is explained by Armstrong in his *Gaelic Dictionary* "a farm servant." And the word does certainly seem to have been used in ancient Irish to denote a *servant* or menial attendant, although the notion of a *farm* servant seems to have grown out of its other significations. Thus in a very ancient historical romance (probably as old as the ninth or tenth century), which is preserved in the curious volume called *Leabhar breac*, or *Speckled Book*, in the library of the Royal Irish Academy, the word *scolog* is used to designate the *servant* of the Abbot of St. Finbar's, Cork.

J. H. T.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

If there be any one class of documents from which, more than from any other, we may hope to draw evidence of the accuracy of Byron's assertion, that "Truth is strange, stranger than fiction!" they are surely the records of judicial proceedings both in civil and criminal matters; while, as Mr. Burton well observes in the preface to the two volumes which have called forth this remark, *Narratives from Criminal Trials in Scotland*, "there can be no source of information more fruitful in incidents which have the attraction of picturesqueness, along with the usefulness of truth." In submitting therefore to the public the materials of this nature—some drawn from manuscript authorities, some again from those works which, being printed for Subscription Clubs, may be considered as privately printed, and inaccessible to the majority of readers—which had accumulated on his hands while in the pursuit of other inquiries connected with the history of Scotland, Mr.

Burton has produced two volumes which will be read with the deepest interest. The narratives are of the most varied character; and while some give us strange glimpses of the workings of the human heart, and show us how truly the Prophet spoke when he described it as being "deceitful above all things, and desperately wicked;" and some exhibit humiliating pictures of the fallibility of human judgment, others derive their chief interest from revealing collaterally "the social secrets of the day,—from the state mysteries, guarded by the etiquette and policy of courts, down to those characteristics of humble life which are removed from ordinary notice by their native obscurity." Greater dramatic power on the part of Mr. Burton might have given additional attraction to his narratives; but though the want of this power is obvious, they form two volumes which will be perused with great curiosity and interest even by the most passionless of readers.

Speaking of the use of Records reminds us that our valued cotemporary *The Athenæum* has anticipated us in a purpose we have long entertained, of calling the attention of historical inquirers to the vast amount of new material for illustrating English history to be found in Sir F. Palgrave's *Calendar of the "Baga de Secretis,"* printed by him in several of his Reports, as Deputy Keeper of the Records. As *The Athenæum* has however entered upon the subject, we cannot do better than refer our readers to its columns.

Letter addressed to Lord Viscount Mahon, M.P., President of the Society of Antiquaries, on the Propriety of Reconsidering the Resolutions of that Society which regulate the Payments from the Fellows: by John Bruce, Esq., Treas. S. A.—is the title of a temperate and well-argued endeavour on the part of the Treasurer, to persuade the Society of Antiquaries to return to that scale of subscription, &c. which prevailed at the moment when unquestionably the Society was at its highest point of reputation and usefulness. Originally addressed to the President, and then communicated to the Council, it has now been submitted to the Fellows, that they may see some of the grounds on which the Council have recommended, and on which they are invited to ballot on Thursday next, in favour of a reversal of the Resolution of 1807. Looking to the general state and prosperity of the Society as exhibited in this pamphlet, and comparing the payments to it with those to the numerous Archaeological Societies which have sprung up of late years, the proposal seems to be well-timed, and deserving to be adopted by the Fellows as obviously calculated to extend the usefulness and raise the character of the Society. We hope that when the ballot is taken, some of those old friends of the Society to whose former exertions, in connexion with its financial arrangements, the Society owes so much, and who are understood now to be doubtful as to the measure, will put in their white balls in favour of a step which ought clearly to lead to increased exertions on the part of all persons connected with the Society; and which may well be advocated on the ground, that it must lead to such a result.

The lovers of elaborate and highly finished drawings of antiquarian objects are recommended to inspect some specimens of Mr. Shaw's artistic skill, comprising por-

traits of Mary Queen of Scots, Mary of England, the Pall of the Fishmongers' Company, which will be on view to-day and Monday at Sotheby and Wilkinson's Rooms, previous to their sale by auction on Tuesday next.

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A. B., who asks the meaning of MOSAIC, is referred to our 3rd Vol., pp. 389, 469, 521.

C. C. G., who asks the origin of "God tempers the wind," is referred to our 1st Vol., pp. 211, 236, 325, 357, 418., where he will find that it is derived from the French proverb quoted by Gruyer in 1611, "A brebis press loinde, Dieu luy mesure le vent."

POLYNESIAN LANGUAGES. If EBLANKENS will call on the Assistant Foreign Secretary of the Bible Society, he will be assisted in procuring the Samoan text, and such others as have been published. The Feejeean is just about to be reprinted, the first edition being out of print.

KESSEY'S BIBLE. The Query on this subject from "The Editor of the Chronological New Table" has been accidentally omitted. It shall be inserted in our next Number.

J. M. G. C. is thanked. His suggestions and communication shall not be lost sight of.

BALLIOLENSIS is requested to say how a letter may be addressed to him.

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**THE ANNUAL MEETING** of the Archæological Institute of Great Britain and Ireland will be held this year at NEWCASTLE-ON-TYNE, and will commence on Tuesday, August 24th.

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

VOL. V.—No. 135.]

SATURDAY, MAY 29. 1852.

{ Price Fourpence.  
Stamped Edition, 5d

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## Notes.

### JOURNAL OF THE EXPENSES OF JOHN, KING OF FRANCE, IN ENGLAND, 1359—60.

Possibly some of the readers of "N. & Q." may remember that King John II. of France was taken prisoner by Edward the Black Prince at the battle of Poitiers, fought September 20, 1356. If not, I would refer them to the delightful pages of old Froissart, where, in the version of Lord Berners, they will see chronicled at length,—

"How Kyng John of Fraunce was taken prisoner at the Batayle of Poycters; how the Englyshmen wan greatly thereat, and how the Prince conveyed the Frenche Kyng fro Burdeaux into Englande."

I am induced to bring under the notice of your readers a curious roll, containing one year's expenditure (July 1, 1359, to July 8, 1360) incurred by the French king during his captivity in England. This important document has been very recently printed in the *Comptes de l'Argenterie*, and edited from a MS. in the Bibliothèque Nationale by M. Douët d'Arceq for the *Société de l'Histoire de France*. It may perhaps be well to state, that after the battle of Poitiers the heroic Prince Edward conducted his royal prisoner to Bordeaux, where he remained till the end of April, 1357. On the 24th of May following they both made their entry into London, "the Frenche Kyng mounted on a large whyte courser well aparelled, and the Prince on a lytell blacke hobbe (haquenée) by hym." John was lodged at first at the Savoy Palace, but was removed shortly afterwards to Windsor Castle, at which place he was allowed to "go a huntynge and a haukyngne at hys pleasure, and the lorde Phylp his son with him." The document in question refers to the years 1359 and 1360, when the king was confined at Hertford Castle, at Somerton Castle in Lincolnshire, and lastly in the Tower of London. As this document, which is so intimately connected with a favourite portion of our history, has, I believe, received no notice from any English journal, and as it moreover affords many valuable illustrations of domestic manners, and of the personal character of the royal captive, I have made a few extracts from it for insertion in "N. & Q." in the

hope that they may prove interesting to the numerous readers of that useful and entertaining work.

"Pigeons.—A 'varlet Anglois' presents the king with '2 paire de pignons blancs,' and receives in reward 1 noble, value 6s. 8d.

*A dainty dish of Venison and Whale.*—Pour le marinier qui admena par mer, à Londres, venoisons et balainne pour le Roy, 4 escuz.

*A present of Venison from Queen Philippa.*—Un varlet de la royne d'Angleterre qui asporta au Roy venoison que elle li envoioit, pour don, 13s. 4d.

*The Baker's Bill.*—Jehan le boulenger, qui servi de pain à Londres le Roy, par 2 mois ou environ, 5s. 2d.

*Sugar.*—32 livres de sucre, à 10d. ob. livre=33s. 4d. N. B. The grocer's bills for spiceries 'confitures et suceries' are very numerous.

*Honey.*—Miel, 3 galons et demi, 16d. le galon=4s. 8d.

*The King's Breviary.*—Climent, Clerk of the Chapel, is paid 6d. for a 'chemise au Bréviaire du Roy.'

*Do. Misal.*—Jassin, pour cendal à doubler la couverture du Messal du Roy, et pour doubler et broder ycelle avecques la soie qui y convenoit, 13s. 5d.=Li, pour 2 clos d'argent à mettre audit livre, 4d.

*Do. Psalter.*—Jehan, le libraire de Lincole [Lincoln], pour 1 petit Sautier acheté pour le Roy, 6s. 8d.

*Romances.*—Tassin, pour 1 *Romans de Renart* [a burlesque poem, by Perrot de Saint Clood or Saint-Cloud?] acheté par li, à Lincole, pour le Roy, 4s. 4d.—Maistre Guillaume Racine, pour un *Romans du Loherenc Garin* [a metrical romance, by Jehan de Flagy] acheté par li pour le Roy, et de son comandement, 6s. 8d.—Li, pour 1 autre *Romans du Tournoiment d'Antecrist* [a poem, by Huon de Méry], 10s.\*

*Parchment.*—Wile, le parcheminier de Lincole, pour une douzainne de parchemin, 3s.

*Paper and Ink.*—5 quaiers de papier, 3s. 4d. Pour encre, 4d.

*Sealing Wax.*—Une livre de cire vermeille, 10d.

*Chess-board.*—Jehan Perrot, qui apporta au Roy, 1 instrument appellé l'eschequier, qu'il avoit fait, le Roy d'Angleterre avoit donné au Roy, et li envoioit par ledit Jean, pour don à li fait, 20 nobles=6l. 13s. 4d.

*Organs.*—Maistre Jehan, l'organier, pour appareiller les orgues du Roy:—Pour 1 homme qui souffla par 3 jours, 18d., &c. Pour tout, 58s.

*Harp.*—Le roy des menestereulx, pour une harpe achetée du comandement du Roy, 13s. 4d.

*Clock.*—Le roy des menestereulx, sur la façon de l'auloge (horloge) qu'il fait pour le Roy, 17 nobles, valent 113s. 4d.

*Leather Bottles.*—Pour 2 bouteilles de cuir achetées à Londres pour Monseigneur Philippe, 9s. 8d.

*Knives.*—Pour 1 paire de coustiaux pour le Roy, 2s.

*Gloves.*—Pour fourrer 2 paires de gans, 12d.

*Shoes.*—Pour 12 paires de solers (souliers) pour le Roy, 7s.

\* Among the Royal MSS. in the British Museum is Guiart des Moulin's translation of Pet. Comestor's *Historia Scholastica*, which was found in the tent of John at the battle of Poitiers. (Vide Warton's *Eng. Poetry*, vol. i. p. 90.)

*Carpenter's Bill for windows of the King's Prison in the Tower.*—Denys le Lombart, de Londres, charpentier, pour la façon de 4 fenestres pour la chambre du Roy en la Tour de Londres. C'est assavoir: pour le bois des 4 châssis, 3s. 2d. Item, pour cloux, 2s. 2d. Item, pour une peau de cuir, 5d. Item, pour 6 livres et demie de terbentine, 4s. 4d. Item, pour oile, 3d. Item, pour 7 aunes et demie de toile, 9s. 4d. Item, pour toute la façon de dictes fenestres, 10s. Pour tout, 29s. 8d.

*Saddle.*—Godefroy le sellier, pour une selle dorée pour le Roy, estoiffé de sengles et de tout le hermois, 4l.

*Minstrels.*—Le Roy des menestereulx pour don fait à li par le Roy pour quérir ses necessitez, 4 escuz=13s. 4d. Les menestereulx du Roy d'Angleterre, du Prince de Gales et du Duc de Lencastre, qui firent mestier devant le Roy, 40 nobles, valent 13l. 6s. 8d. Un menestrel qui jous d'un chien et d'un singe devant le Roy qui aloit aus champs ce jour, 3s. 4d.

*Lions in the Tower.*—Le garde des lions du Roy d'Angleterre, pour don à li fait par le Roy qui ala veoir lesdiz lions, 3 nobles=20s.

*Visit to Queen Philippa.*—Un batelier de Londres qui mena le Roy et aucun de ses genz d'emprès le pont de Londres jusques à Westmoutier, devers la Roynie d'Angleterre, que le Roy ala veoir, et y souppa; et le ramena ledit batelier. Pour ce, 3 nobles=20s.

*Dinner with Edward III.*—Les bateliers qui menèrent, en 2 barges, le Roy et ses genz à Westmonster, ce jour qu'il disna avec le Roy d'Angleterre, 66s. 8d.

*A Row on the River Thames.*—Plusieurs bateliers de Londres qui menèrent le Roy esbatre à Ride-Ride [Redriff alias Rotherhithe?] et ailleurs, par la rivière de Tamise, pour don fait à eulx, 8 nobles, valent 53s. 3d.

*The King's great Ship.*—Les ouvriers de la grant nef du Roy d'Angleterre, que le Roy ala veoir en venant d'esbatre des champs, pour don à eulx fait, 33s. 4d.

*A Climbing Feat on Dover Heights.*—Un homme de Douvre, appelé le *Rampeur*, qui rampa devant le Roy contremont la roche devant l'ermitage de Douvre, pour don, &c., 5 nobles=33s. 4d.

*Presents.*—At Dover on July 6th, 1360, John dined at the Castle with the Black Prince, when an 'esquire' of the King of England brought to the King of France 'le propre gobelet à quoy ledit Roy d'Angleterre buvoit, que il li envoioit en don;' and the French King sent Edward as a present 'le propre henap à quoy il buvoit, qui fu Monseigneur St. Loys.' N.B. This henap was a famous drinking cup which had belonged to St. Louis.

*Neugale Prisoners.*—Pour aumosne faite à eulx, 66s. 8d.

*Pembroke Palace.*—Un varlet qui garde l'ostel Madame de Pannebroc' [Marie de Saint Pol, Countess of Pembroke] à Londres, où le Roy fist petit disner ce jour, 2 nobles=13s. 4d.

*Horse-dealing.*—Lite Wace, Marchant de chevaux, pour 1 corsier acheté de li pour le Roy, 60 nobles=20l.

*Cock-fighting.*—Jacques de la Sausserie, pour 1 coc acheté du comandement Mons. Philippe à faire jouter, 2s. 8d."

W. M. R. E.

WAY OF INDICATING TIME IN MUSIC.

The following rough mixture of Notes and Queries may serve to excite attention to the subject. The merest beginner is aware that the letter C, with a vertical line drawn through it, denotes *common time*; in which he will take the C for the first letter of *common*. The symbols of old music are four: the circle, the semicircle, and the two with vertical lines drawn through them. After these were written 2 or 3, according as the time was double or triple. And instead of a bar drawn through the circle or semicircle, a central point was sometimes inserted. All these are true facts, whether connected or unconnected, and whether any implication conveyed in my way of stating them be true or false. The C, with a line through it, certainly did not distinguish common time from triple. Alsted, in his *Encyclopædia* (1649), says that it means the *beginning of the music*; without any reference to time. Solomon de Caus, known as having had the steam-engine claimed for him, but who certainly wrote on music in 1615, found the circles, &c. so variously used by different writers, that he abandons all attempt at description or reconciliation.

May I suggest an origin for the crossed C? In the oldest church music, it often happens that the lines are made to begin with a vertical line impaling two lozenges, with a third lozenge between them, but on one side. It is as if in the three of diamonds the middle lozenge were removed a little to the left, the upper and lower ones sliding on a vertical line until they nearly touch the removed middle one. Now if this figure were imitated *currente calamo*, as in rapid writing, it would certainly become an angle crossed by a vertical line; which angle would perhaps be rounded, thus giving the crossed semicircle. Has this derivation been suggested? Or can any one suggest a better?

But, it will be said, whence comes the full circle? It is possible that there may have happened in this case what has happened in others: namely, that a symbol invented, and firmly established, before the partial disuse of Latin, may have been extended in different ways by the vernacular writers of different countries. This has happened in the case of the words *million*, *billion*, *trillion*, &c. The first, and the root of all, was established early, and while no vernacular works existed, and it has only one meaning. The others, certainly introduced at a later time, mean different things in different countries. May it not have been that the variety of usage which De Caus notes, may have arisen from different writers, ignorant of each other, choosing each his own mode of deriving other symbols from the crossed semicircle, obtained as suggested by me? I am fully aware of the risk of such suggestions—but they have often led to something better.

M.

Minor Notes.

*A smart Saying of Baxter.*—In his *Aggravations of Vain Babbling*, speaking of gossips, Baxter says:

"If I had one to send to school that were sick of the talking evil—the *morbus loquendi*—I would give (as *Isocrates* required) a double pay to the schoolmaster willingly; one part for teaching him to hold his tongue, and the other half for teaching him to speak. I should think many such men and women half cured if they were half as weary of speaking as I am of hearing them. *He that lets such twattling swallows build in his chimney may look to have his potage savour of their dung.*"

B. B.

*Latin Hexameters on the Bible.*—The verses given under this title by LORD BRAYBROOK, in Vol. v., p. 414., remind me of a similar method which I adopted, when at school, in order to impress upon my memory the names of the Jewish months. The lines run thus:—

"Nisan Abib, Iyar Zif, Sivan, Thammas, Ab, Elul;  
Turi, Marechewan, Chisleu, Thebeth, Sebat, Adar."

The first verse commences with the first month of the ecclesiastical year, the second with the first month of the civil year.

A. W.

*Ancient Connexion of Cornwall and Phœnicia.*—The effort to trace the ancient connexion of countries by the relics of their different customs, would be amusing if not useful. The fragment of the voyage of Hamilcar the Carthaginian confirms the trade of the Phœnicians with Cornwall for tin. The Roman writers still extant confirm it. The traffic was carried on by way of Gades or Cadiz, the Carthaginians being the carriers for the Phœnicians. In Andalusia to this day, middle-aged and old men are addressed *Tio*, or uncle; as *Tio Gorgè*, "Uncle George." This custom prevails in Cornwall also, and only there besides. Is not that a trace of the old intercourse? Again, clouted cream, known only in the duchy of Cornwall, which once extended as far as the river Exe in Devon, is only found besides in Syria and near modern Tyre, whence the same tin trade was carried on. These are curious coincidences. Many of the old Cornish words are evidently of Spanish origin: as *cariad*, *caridad*, charity or benevolence; *Egloz* or *Eglez*, a church; *Iglesia* or *Yglezia*, and many others, which seem to bear a relation to the same intercourse.

The notice respecting the word *cot* or *cote*,—termination of proper names in a particular district in Cornwall,—already mentioned in these pages, supposed to be Saxon from the idea that its use was confined to one district, which I have shown to be a mistake, may be from the Cornish word *icot*, "below," in place of the Saxon *cote* or *cot*, "a cottage." Thus, *goracot* is probably from *gora* or *gorra*, and *icot*, i. e. "down below."

*Trelacot* from *Tre*, "a town," and *icot*, "below." The *l* was often prefixed for sound sake: as *lavalu* for *avalu*, "an apple;" *quedhan lavalu*, "an apple tree;" *Callacot*, from *cala*, or *calla*, "straw," and *icot*. The introduction of the vowel *a* for *i* might be a corruption in spelling after the sound. This is only surmise, but it has an appearance of probability.

CYRUS REDDING.

*Portrait of John Rogers, the Proto-Martyr.*—Should you think the following minor Note interesting to your correspondent K.T., perhaps you will find a corner for it in your miscellany.

Living some time ago on the picturesque coast of Dorsetshire, I had the good fortune to have for a neighbour a lady of cultivated taste and literary acquirements; among other specimens of antiquity and art to which she drew my attention, was a portrait, in oil, of John Rogers; it was of the size called "Kit Cat," and was well painted. This portrait she held in great veneration and esteem, declaring herself to be (if my memory does not deceive me) a descendant of this champion of Christianity, whose name stands on the "muster roll" of the "noble army of martyrs."

In case K.T. should wish to push his inquiries in this quarter, I inclose you the name and address of the lady above alluded to.

M. W. B.

"*Brallaghan, or the Deipnosophists.*"—Edward Kenealey, Esq., reprinted under the above sonorous title (London: E. Churton, 1845) some amusing contributions of his to *Fraser* and other Magazines. At pp. 94. and 97. he gives us, however, the "Uxor non est ducenda" and the "Uxor est ducenda" of the celebrated Walter Haddon; and that too without the slightest intimation that he himself was not their author. It is not, I think, fair for any man thus to shine in borrowed plumes, or at least transcribe verbatim, and without acknowledgment, from a writer so little known and old-fashioned as Haddon. Let me therefore give the reference, for the benefit of the curious: *D. Gualteri Haddoni Poemata*, pp. 70-3. Londini, 1567, 4to.

Rr.

*Stilts used by the Irish.*—We have all heard of the use of stilts by the shepherds of the Landes; but I have met with *only one* passage which speaks of their use in Ireland. I have crossed rivers, both in Scotland and in Ireland, on stilts, when the water was not deep, and have seen them kept instead of a ferryboat, when there was no bridge, but do not think they are in common use at the present day. The passage in question is quoted in *Ledwich's Antiquities*, p. 300.:

"I had almost forgotten to notice a very remarkable particular recorded by Strada (*Strada, Belg.*, l. viii. p. 404., Borlase's Reduction, 132.). He tells us that Sir Wm. Pelham, who had been Lord Justice of Ireland, led into the Low Countries in 1586 fourteen hundred wild Irish, clad only below the navel, and

mounted on stilts, which they used in passing rivers: they were armed with bows and arrows. Having never met with this use of stilts among any other people, it seemed a matter of curiosity to notice it here."

EIRIONNACH.

### Querries.

#### ETYMOLOGY OF THE WORD "DEVIL."

What is the etymology of the word *devil*? This may appear an unnecessary question, since we have a regular chain of etyma, *διδόκω*, *diabolus*, *diavolo*, *devil*. But it is the first of this chain that puzzles me. I am aware that it is considered a translation of *דָּבָר*, and is derived usually from *διαβάλλειν*, *calumniare*. But *דָּבָר* means *adversarius*, consequently the rendering would not be accurate. As the word in classical writers always means a false accuser, and never a supernatural agent of evil, I doubt the correctness of the usual derivations in the case of ecclesiastical usage; and am inclined to consider it one of the oriental words, in a Hellenistic dress, with which the Septuagint and Greek Testament are replete. Mr. Borrow, in *Lavengro*, instances as a reason for believing that divine and devilish were originally the same words, the similarity of the gypsy word *Un-debel*, God, and our word *devil*. Struck with this remark, on consideration of the subject, I perceived that there were several other coincidences of the same kind, as follows:—The Greek *δαίμων* means either a good or bad spirit of superhuman power. The Zend word *afriti*, "blessed," corresponds to the Arabic *afrit*, "a rebellious angel." The Latin *divus*, "a god," (and of course *divos*, with all its variations,) belongs to the same family as the Persian *div*, "a wizard or demon;" while the *jin* or *jan* of the *Arabian Nights* answer to the forms *Zan*, *Zēna*, *Zeus*, *Janus*, *Djana* or *Diana*. All words denoting deified power, and employed by the inhabitants of Greece and Umbria.

These singular resemblances may prove that fetish worship was more widely spread than is generally believed, and I think justify my doubts as to the etymology of the word in question.

RICHARD F. LITTLEDALE.

Dublin.

#### FORGED PAPAL SEAL.

An old seal was discovered some years ago by accident in the ruins of an abbey in the south of Ireland, of which the following is a description. The workmanship is rude, the material a species of bronze. The impression consists of a circle of raised spots: on either side are two venerable human faces, both bearded; there is a rude cross between them. Above them are the letters—

"S - P - A - S - P - E."

These are supposed to stand for "St. Paul" and "St. Peter." It is said that this seal was used for the purpose of affixing an impression to an instrument which pretended to be a Papal Bull: in fact, that it was used for forging Pope's Bulls. One of the objects of such forgeries (if they really occurred) would be, to grant dispensations for marriages on account of consanguinity. Some noble families in Ireland had very ancient Papal dispensations of this nature. It would often be convenient that extraordinary despatch should be used in obtaining a dispensation.

Can any of your correspondents compare the seals on those dispensations with the above, or throw any light on the practice of dispensing with the ecclesiastical law against consanguineous marriages? H. F. H.

Wexford.

#### A PASSAGE IN "ALL'S WELL THAT ENDS WELL."

Will MR. SINGER favour me with the information where the proposed emendation, referred to by him in "N. & Q." Vol. v., p. 436., in *All's Well that ends Well*, infinite cunning for "insuite coming," of the folio 1623, is to be met with? If it be in the *Athenæum* it has escaped my observation, although I have turned over the pages of that able periodical carefully to find it. I have a particular reason for wishing to trace the suggestion, if I can, to the source where it originated. Owing to an accident, which it is needless to explain, the number of "N. & Q." containing MR. SINGER's communication did not meet my eye until this morning.

J. PAYNE COLLIER.

May 22, 1852.

#### SURNAMES.

I have to thank many of your readers who have favoured me with private letters on this subject since the printing of the prospectus of my *Dictionary of Surnames* in your columns; and before troubling you with a string of Queries, I would briefly refer to two or three points in the kind communications under this head in "N. & Q." of May 1. E. H. Y. will find the question, *surname* or *srname*, slightly touched upon in my *English Surnames* (3rd edit., vol. i. p. 13.), and argued at length in the *Literary Gazette* for Nov. 1842, in a correspondence originating out of a notice of the first edition of my book. I think the balance of evidence is in favour of *surname*; that is, a name superadded to the personal or baptismal appellation, which applies with equal propriety to the sobriquets given to monarchs and distinguished men, and to the hereditary designations of people of humble rank. Alexander *Mitchell*, your groom, is no other than Alexander the Great; and Bill *Rosse*, your errand-boy, is the namesake of the

Red King who fell in the New Forest; the only difference being, that the plebeians inherit their second name from their ancestors, while the magnates enjoy theirs by exclusive right. I do not think, therefore, that the distinction contended for by E. H. Y. is either necessary or desirable: indeed I consider *sirname* as a mere play upon a mis-spelt word. In saying this, I would by no means disparage your excellent correspondent, whose communications I always read with pleasure. I might add, that the distinction of "*nomen patris additum proprio*," *sirname*, and "*nomen supra nomen additum*," *srname*, is by no means new.

I cannot quite agree with E. S.'s suggestion as to the desirableness of omitting the names derived from Christian names, this being one of the most interesting branches of my inquiry. I have already shown that from ten to thirty family names are occasionally found to proceed from *one* baptismal appellation; and at least half a dozen of the names to which E. S. calls my attention for explanation are so derived. To the termination *-cock*, occurring in so many names, I have already given attention, and the result may be seen in *Eng. Surn.*, vol. i. pp. 160. to 165., both inclusive.

To the surnames derived from extinct or provincial words designating employments, I am paying considerable attention; but although I am tolerably well acquainted with our mediæval writers, and their glossarists, there are many names ending in *er* (generally having in old records the prefix *le*), which have hitherto baffled my etymological skill.

W. L.'s remarks support the statements made in *Eng. Surn.*, vol. i., p. 38. *et seq.*, to show that family names have scarcely become hereditary, in some parts of England, even now, in the middle of the nineteenth century. Without occupying your valuable space unduly, I would now submit the following Queries:—

1. What book gives any rational account of the origin of the Scottish clans, and their distinctive or family names? I know Buchanan's work, but it gives very little information of the kind desired. Any authentic particulars regarding Scottish names will be acceptable.

2. What is the real meaning of *worth*, which forms the final syllable of so many surnames? I have seen no less than six explanations of it, which cannot all be correct.

3. Are there any works (besides dictionaries) in the Dutch, German, and Scandinavian languages which would throw light upon the family names of this country?

4. What is the best compendious gazetteer or topographical dictionary of Normandy extant?

5. Is anything known of a collection of surnames made by Mr. Cole, the antiquary, in the last century? It is mentioned in Collet's *Relics of Literature*, 1823.

6. Can any reader of "N. & Q." explain the following surnames, which are principally to be found so early as the reign of Edward I.?—Alfax, Colfox, Astor, Fricher, Grix, Biber, Bakepuz, Le Chalouner, Le Cayser, Le Cacheral, Trelfer, Metcalfe, Baird, Aird, Chagge, Le Carun, at Bight.

MARK ANTONY LOWRE.

Lewes.

### Minor Queries.

*Owen, Bishop of St. Asaph.*—To what family belonged John Owen, Bishop of St. Asaph, mentioned in Winkle's *Cathedrals* with so much honour? His father Owen Owen was Archdeacon of Anglesea, rector of Burton Latymer. I cannot find either name in the printed pedigrees of the various families of Owen, nor in such of the Harl. MSS. as I had time to examine. Wanted, the bishop's arms and crest, and any reference to his pedigree. It is said by Winkle that his monument is under the episcopal throne in St. Asaph's cathedral. He died 1651, and his father 1592.

URSULA.

*St. Wilfrid's Needle in Yorkshire.*—"where they used to try maids, whether they were honest." (*Burton*.) Does this stone exist? "Ancient writers do not mention," says Lingard, "Stonehenge, Abury, &c., as appendages to places of worship among the Celts," therefore may it not be that these remains of antiquity were devoted to vain superstitions of the ignorant people, if not to gloomy rites of the officiating priests of the British Druids? The gigantic obelisks of single stones, called the "Devil's Arrows," near Boroughbridge, and the assemblage of rocks called Bramham Crag, a few miles north-west of Ripon, are considered to have been Druidical. Is St. Wilfrid's either of these? and can farther information about this rock be afforded?

B. B.

*Governor of St. Christopher* is 1662.—Will any one be so kind as to inform me who was the governor of the island of St. Christopher in the year 1662? I have an original, but unsigned letter, from him to the contemporary Dutch governor of St. Martin's, demanding reparation for an outrage of most extraordinary nature. He complains that the Dutch had seized and reduced to slavery the crew and passengers of an English ship during a time of peace. Is anything known of this affair, or is there any means of discovering the names of the colonial governors of that age? The letter is dated Sept. 1, 1662, and is endorsed, "A Coppie of my letter to the Gov. of St. Martin's."

URSULA.

*The Amber Witch.*—I am anxious to learn whether this be a pure fiction or a genuine document dressed up. Its strongest appearance of authenticity arises from the tedious pedantry of

the ancient Lutheran pastor, its supposed author, which not only renders the perusal heavy, but also lets in various things unsuited to the decorum of modern manners. If a pure forgery, my inquiry extends to the motives of a fabrication, tedious to both reader and writer.

A. N.

*Coffins for General Use.*—In the parish church of Easingwold, Yorkshire, there was within the last few years an old *oaken shell* or coffin, asserted to have been used by the inhabitants for the interment of their dead. After the burial, the coffin was again deposited in the church. Are there any other well-authenticated instances of a similar usage? And do the words of the rubric in the Order for "the Burial of the Dead," "When they come to the grave, while the corpse is made ready to be laid into the earth," render it probable that such a custom was generally prevalent in the Anglican church since the Reformation?

I have met with one corroborative circumstance, in which numbers of bodies were disinterred in a piece of ground supposed to have been consecrated, and not a vestige of a coffin was found.

INCOGNITUS.

*The Surname Bywater.*—Can any of your correspondents furnish me with particulars relating to the surname "Bywater?"

The earliest period from which I can trace it direct to the present day, and then only by family tradition, is about the close of the seventeenth century, or say 1680, about which time "—Bywater" married Miss Witham, and resided at Towton Hall, near Tadcaster, Yorkshire, a place celebrated as being the field of a battle fought between the York and Lancaster forces on Palm Sunday, 1461.

Stow mentions, in his *Survey*, that "John Bywater" was a Sheriff of London in 1424.

Perhaps some of your readers, in Yorkshire or elsewhere, can throw a light on the subject, or can refer me to a book or MS. where information may be obtained?

W. M. B.

*Robert Forbes.*—I should be glad if any of your correspondents could furnish me with any particulars relative to this talented and eccentric individual. He was the author of *The Dominic Deposed*, in the Buchan dialect. On the title-page of that piece he is described as "Robert Forbes, A.M., Schoolmaster of Peterculter," near Aberdeen. On application, however, to the Session Clerk of Peterculter, that functionary states that no such person was ever schoolmaster of that parish. Be this as it may, Forbes was obliged to leave Scotland on account of an intrigue, which he has humorously described in his *Dominic Deposed*. He appears to have removed to London, where he commenced the business of a hosier, in a shop on Tower Hill, at the sign of the "Book." Here he composed that

celebrated travestie on the *Speech of Ajax to the Grecian Chiefs*, also in the Buchan dialect :

"The wight an' doughty captains a',

Upo' their doupis sat down ;

A rangel o' the commoun fouk

In bourachs a' stood reun."

I think Forbes states that his place of business on Tower Hill was "hard by the shop of Robbie Mill." (See Chalmers' *Life of Ruddiman*.) Forbes is supposed to have died about the year 1750.

HYPADASCULUS.

*Gold Chair found in Jersey*.—I find in Lowndes' *Bibliographer's Manual* the following :

"The most wonderfull and strange Finding of a Chayre of Gold, neare the Isle of Iarsie, with the true Discourse of the Death of eight seuerall Men: and other most rare Accidents thereby proceeding. London, 1595, 4to. 14 pages, including not only the title-page, but a blank leaf before it, as was frequent about this time."

Can any one inform me where I can obtain a sight of this tract? I have searched the multi-voluminous catalogue of the British Museum, that of the Bodleian, Grenville, Douce, and other collections, but in vain; and can find no trace of it anywhere.

R. P. M.

*Alteration in Oxford Edition of the Bible*.—In the stereotype edition of the Bible, in 8vo., printed at Cambridge, for the British and Foreign Bible Society, I find the word *Judah*, 2 Chron. xxi. 2., substituted for *Israel*. This latter word is the reading of every copy of the authorized English version that I have been able to consult, including the 12mo. edition printed for the British and Foreign Bible Society at Oxford.

No doubt *Judah* is the right word in this passage. The context requires it; and it is the reading of forty Hebrew MSS., and of all the ancient versions, except the Chaldee. It is also the reading of the old English version by Coverdale. But it has not been adopted by King James's translators. How has this deviation from their text crept into an edition emanating from a University press?

JEROME.

*When did Sir Gilbert Gerrard die?*—A warrant was issued on the 1st of July, 1594, to the Lord Treasurer and Sir John Fortescue (see Burghley's *Diary*) "to inquire what profits had been taken for the office of the Rolls *betwixt the time of the death of Sir Gilbert Gerrard and the entry of Sir Thomas Egerton*." Now Sir Thomas Egerton entered on the 10th of April, 1594, and I have reason to believe that the office had been vacant for about a year. But I can find no notice of Sir Gilbert's death. He was a member of Gray's Inn; admitted in 1537, barrister 1539, ancient 1547, reader 1554, serjeant 1558, attorney-general 1559, Master of the Rolls 1581; and

during the interval between the death of Lord Chancellor Hatton (Nov. 22, 1591) and the appointment of Lord Keeper Puckering (May 28, 1592) one of the commissioners for hearing causes in Chancery.

JAMES SPEDDING.

*Market Crosses*.—Have these interesting crosses occupied the attention of any one? Is there any work exclusively upon them? When was the old Market Cross, at Bury St. Edmunds, taken down? Is there any view of it extant, and where is it to be seen? What is the meaning of the passage from Gage's valuable *History of Thingoe Hundred*, page 205.:

"Henry Gage, &c., married at the Market Cross, in the parish of St. James, St. Edmund's-bury, 11th February, 1655."

Was any religious edifice standing on this spot at that period?

C. G.

Paddington.

*Spy Wednesday*.—I observed the other day, under the Spanish News in *The Times* of Wednesday, the 14th April, 1852, the following paragraph:

"It being *Spy Wednesday*, the Bourse remained closed."

Can any correspondent inform me the meaning of "*Spy Wednesday*," it being a term I have never yet heard so applied?

JOHN NURSE CHADWICK.

King's Lynn.

*Passemer's "Antiquities of Devonshire"*.—In Bagford's MS. Collections on Writing, Printing, &c., in the British Museum (*Ayscough's Cat.*, No. 885.), at fo. 102., among writers on Devonshire appears the following:

"Id. Ye antiquitates of ye same countey is collected out of ye antient bookes belonging to ye Bishopprick of Exeter, by one Mr. George Passemer, vicar of Awliscombe, in ye said countey."

Can either of your correspondents state whether Mr. Passemer's work is known to be in existence?

J. D. S.

*Will O' Wisp*.—Notwithstanding the steam-engine may be said to have done almost as much towards destroying the gaseous exhalations of our bog-lands by the means of drainage, as it has done towards the amelioration of the stagnant moors and intellectual morasses of society, it can hardly have dispelled every *Ignis Fatuus* from every quagmire, any more than it has even yet chased the ignorance from every dull head. The object of this communication is to ask for the names of a few specific localities where that noted misleader of the benighted—*Will O' Wisp*—still continues to manifest his presence?

D.

*Mother of Richard Fitzjohn*.—Can any of your readers inform me who was the mother of Richard



Fitzjohn, Lord Fitzjohn, who was summoned to parliament in 23 Edward I., and died two years after in France? He was the son of John Fitzjohn Fitzgeoffrey, who died near Guildford in 1258, and who was the son and heir of John Fitzgeoffrey, Justiciary of Ireland in 1246. His mother's name is not mentioned in any authorities I have been able to consult, and I should feel particularly obliged by any one communicating to me *his mother's name*, and also *his maternal grandmother's name*, if they have ever been ascertained.

TEWARS.

*Quotations wanted.*—Can any of your numerous correspondents oblige me with the information as to where the following may be found:

"The difficult passages they shun,  
And hold their farthing rushlight to the sun."

Again, this:

"And like unholy men  
Quote scripture for the deed."

Again, this: The entire epigram said to have been made by Porson on a Fellow of his college, who habitually pronounced Euphrates (short) instead of Euphrates. The only words I remember—it is now near thirty years since I heard it—are—

"Et corripuit fluxum;"

and Jekyll, the celebrated wit, rendered the epigram into English, and part of it thus:

"He abridged the river."

H. M.

*Sons of the Conqueror*—William Rufus and Walter Tyrell.—Sir N. W. Wraxall (*Posthumous Memoirs*, vol. i. p. 425.) says of the Duke of Dorset:

"His only son perished at twenty-one in an Irish foxchase: a mode of dying not the most glorious or distinguished, though two sons of William the Conqueror, one of whom was a King of England, terminated their lives in a similar occupation."

Who are these two sons? William Rufus would be one of them; but who is the other? And whilst I am on this subject, I would inquire, *on what authority* does the commonly received story of William I.'s death by the hand of Sir Walter Tyrell rest?

TEWARS.

*Brass of Lady Gore.*—Moody, in his *Sketches of Hampshire*, states that there is a brass of an Abbess, 1434, Lady Gore by name, in the church of Nether Wallop. But in the *Oxford Manual* it is stated (Introduction, p. xxxix.) that only two brasses of Abbesses are known, one at Elstow, Beds, to Elizabeth Hervey, and the other at Denham, Bucks, to Agnes Jordan, Abbess of Syon, both c. 1530. Which is correct of these two authorities?

UNICORN.

### Minor Queries Answered.

*Smyth's MSS. relating to Gloucestershire.*—In Rudder's *History of Gloucestershire*, title "Nibley," p. 575., is the following passage:

"John Smyth, of Nibley, ancestor to the present proprietor, was very eminent for his great assiduity in collecting every kind of information respecting this county and its inhabitants. He wrote the Genealogical History of the Berkeley Family, in three folio MSS., which Sir William Dugdale abridged and published in his *Baronage of England*. In three other folio MSS. he has registered with great exactness the names of the lords of manors in the county in the year 1608, the number of men in each parish able to bear arms, with their names, age, stature, professions, armour, and weapons. The sums each landholder paid to subsidies granted in a certain year are set down in another MS. He likewise committed to writing a very particular account of the customs of the several manors in the hundred of Berkeley, and the pedigrees of their respective lords. These and some other MSS., which cost him forty years in compiling, are now (1779) in the possession of Nicholas Smyth, Esq., the fifth from him in lineal descent."

I shall feel much obliged to any of your readers who will inform me where these MSS., or any of them, may now be seen. Those that I particularly want to inspect are printed in Italics in the above quotation.

JULIUS PARTRIGE.

Birmingham.

[Atkyns, in his *Gloucestershire*, p. 579., states that Smyth's MSS. were at the time he wrote, A.D. 1712, in the custody of his great-grandson, Sir George Smith, who generously communicated them to all that desired a perusal of them. Fosbrooke, however, in the preface to his *History of Gloucestershire*, published in 1807, speaks of them as being in the possession of the Earl of Berkeley. He says, "Of the noblemen and gentlemen who honoured me with support and information, the Earl of Berkeley's permission to use Mr. Smyth's MSS. in every important extent has been of essential service." Fosbrooke subsequently published, in 1821, a quarto volume of *Abstracts and Extracts of Smyth's Lives of the Berkeleys* from these manuscripts.]

*Origin of Terms in Change-ringing.*—I shall be obliged by any one informing me as to the origin and derivation of the terms "plain bob," "grand-sire bob," "single bob minor," "grandsire treble," "caters," "cinques," *et hoc genus omne*, so well known to campanologists.

ALFRED GATTY.

[Our correspondent may probably get some clue to the derivation of these terms in a work entitled *Campanologia Improved; or the Art of Ringing made Easy*, third edition, 12mo. 1733. We may also mention, that some Notes of Dedications of Churches and Bells in the Diocese of Gloucester will be found in the British Museum, Add. MSS. 5836. f. 189 b.]

*Keseph's Bible.*—About the year 1828, there was issued a thin duodecimo pamphlet by some one who took the cognomen of Keseph, and who

proposed to publish an edition of the authorised version under the title of "Keseoph's Bible," with the substitution of the Hebrew terms *Alehim, Aleh, Al, Adon, Adonai*, &c. &c. for our English ones *God, Lord*, &c. &c.

Can any of your readers inform me if this was ever published? and can they also favour me with the loan of the pamphlet for a month?

THE EDITOR OF THE "CHRONOLOGICAL  
NEW TESTAMENT."

36. Trinity Square, Southwark.

[This Bible was published in 1830, as far as chap. xix. of the Second Book of Kings, with the following title: *The Holy Bible, according to the Established Version: with the Exception of the Substitution of the Original Hebrew Names, in place of the English Words, Lord and God, and of a few corrections thereby rendered necessary. With Notes.* London: Westley and Davis, 4to. It contains a Preface of four pages, and a list of the Meaning or Signification of the Sacred Names substituted in this edition, of nine pages. A copy of it is in the British Museum, the press mark 1276 h.]

*Proclamations to prohibit the Use of Coal, as Fuel, in London.*—Dr. Bachoffner, in the lecture which he is now delivering at the Royal Polytechnic Institution, mentions the fact that three separate proclamations were issued for this purpose, and that it was at last made a capital offence; and a man was actually accused, tried, condemned, and executed for burning coal within the metropolis. Now what I want to ascertain relative to the above facts, is: 1. The date of each; 2. Any particulars that you or any of your correspondents may be kind enough to furnish; 3. The name, and station, trade, or profession of the person so executed.

As Dr. Bachoffner has now often reiterated the above statement at the Polytechnic, and as it has always been received (at least when I have been there) with acclamations of surprise, I have no doubt that the particulars will interest many of your readers.

ARTHUR C. WILSON.

[We have not been able to find any account of the execution for burning coal noticed by Dr. Bachoffner, which probably took place during the reign of Edward I., when the use of coal was prohibited by proclamation at London in the year 1306. These proclamations are noticed in Prynne's *Animadversions on the Fourth Part of Sir Edward Coke's Institutes*, p. 182., where it is said, that "in the latter part of the reign of Edward I., when brewers, dyers, and other artificers using great fires, began to use sea-coals instead of dry wood and charcoal, in and near the city of London, the prelates, nobles, commons, and other people of the realm, resorting thither to parliaments, and upon other occasions, with the inhabitants of the city, Southwark, Wapping, and East Smithfield, complained thereof twice one after another to the king as a public nuisance, corrupting the air with its stink and smoke, to the great prejudice and detriment of their health. Whereupon the king first prohibited the burning of sea-coal by his

proclamation; which being disobeyed by many for their private lucre, the king upon their second complaint issued a commission of Oyer and Terminer to inquire of all such who burned sea-coals against his proclamation within the city, or parts adjoining to it, and to punish them for their first offence by great fines and ransoms; and for the second offence to demolish their furnaces, kilns wherein they burnt sea-coals, and to see his proclamation strictly observed for times to come, as the Record of 35 Edw. I. informs us." On this subject our correspondent should consult Edington's *Treatise on the Coal Trade*; Ralph Gardiner's *England's Grievance discovered in Relation to the Coal Trade*; and Anderson's *Origin of Commerce*.]

### Replies.

ADDISON AND HIS HYMNS.

(Vol. v., p. 439.)

Any attempt to divorce Addison from his hymns in the *Spectator*, and to ascribe them to any other writer, is so great a wrench to the feelings of a sexagenarian like myself, that the question must at once be set at rest.

In reply to J. G. F.'s inquiry, these hymns, or a portion of them, were claimed for Andrew Marvell by Captain Edward Thompson, the editor of Marvell's works; but a writer in Kippis's edition of the *Biographia Britannica* remarks:

"We shall content ourselves with observing, that any man who can suppose that the ease, eloquence, and harmony of the ode, 'The Spacious Firmament,' &c., could flow from Marvell's pen, must be very deficient in taste and judgment."

This claim on Captain Thompson's part was to have been considered under the article "Marvell," but the second edition of the *Biographia* did not, as we well know, extend beyond the letter F.

But though we cannot concede these hymns to Marvell, he must not be underrated. His downright honesty of character and purpose must ever excite respect. His biographer strangely introduces him to us as "A witty droll in the seventeenth century, the son of a facetious gentleman at Hull." In one respect he resembled our gifted essayist; his style in prose was so captivating that we are told

"From the King down to the Tradesman, his *Rehearsal Transposed* was read with great pleasure; he had all the men of wit on his side."

To return to the hymns and the just claims of Addison to the whole of them.

In the *Spectator*, No. 453., Addison says,

"I have already communicated to the public some pieces of divine poetry, and as they have met with a very favourable reception, I shall from time to time publish any work of the same nature which has not yet appeared in print, and may be acceptable to my readers."

Then follows the hymn "When all Thy Mercies," &c. Coming from such a man as Addison, this

must be considered as pretty strong evidence of authorship.

In the *Spectator*, No. 441., when introducing the hymn "The Lord my Pasture," &c., Addison observes —

"As the poetry of the original is very exquisite, I shall present my readers with the following translation of it."

With respect to this composition Bishop Hurd remarks, that Addison's

"True judgment suggested to him that what he drew from Scripture was best preserved in a pure and simple expression, and the fervour of his piety made that simplicity pathetic."

No doubt seems to have crossed the Bishop's mind as to the authorship. Sometimes Addison thought fit to throw a little mystery over these hymns. In *Spectator*, No. 489., after alluding to Psalm cvii. v. 23., "They that go down to the sea," &c. (which Addison says gives a description of a ship in a storm, preferable to any other that he has met with), he subjoins his "divine Ode made by a Gentleman on the conclusion of his travels," "How are Thy servants blest," &c.

The verses 4 to 8 are said to refer to the storm which Addison himself encountered on the Mediterranean, after he embarked at Marseilles in 1700.

The hymn "When rising from the bed of death," *Spectator*, No. 513, "a thought in sickness," is contained in a supposed letter from a *Clergyman*, viz. one of the club, "who assist me in my speculations."

Tickell, in his exquisite elegy, so worthy of its subject, when asking,

"What new employments please the unbody'd mind?" adds,

"Or mixed with milder cherubim to glow,  
In hymns of love, not ill essayed below."

Were not the very hymns which we are speaking of in Tickell's mind?

Addison's piety, we may well gather from his writings, was, as Mr. Macaulay observes, of a cheerful character. The feeling which predominates in all his devotional papers, is that of gratitude; do we not find it also strikingly developed in his hymns? We all remember the beautiful lines,

"Ten thousand thousand precious gifts  
My daily thanks employ,  
Nor is the least a cheerful heart,  
That tastes those gifts with joy."

Let Bishop Ken and Addison retain their divine hymns — dear as they are, and let us hope ever will be, to man, woman, and child — whilst the English language is read or spoken. How greatly is their sublimity heightened, and their beauty enhanced, when we associate with them the purity of character and the assemblage of virtues which distinguished their excellent authors!

J. H. MARKLAND.

# WITCHCRAFT — MRS. HICKES AND HER DAUGHTER.

(Vol. v., p. 394.)

The particulars your correspondent asks for have not been furnished; but on what authority, to move the previous question, does the alleged fact of such a trial and execution at Huntingdon in 1716 for witchcraft, stated by Mr. Wills, and adopted by the *Quarterly Rev.*, rest? Mr. Wills (*Sir Roger de Coverley*, Notes, p. 126.) mentions also the execution of two women at Northampton for witchcraft just before the *Spectator* began to be published (March 1, 1710-11), but gives no reference to any original source to support his statement. On the other hand, Hutchinson, the first edition of whose *Essay concerning Witchcraft* was published in 1718, and the second in 1720, who gives a chronological table of facts, informs us that the last execution in England for witchcraft was that at Exeter of Susan Edwards, Mary Trembles, and Temperance Lloyd in 1682 (vid. *Essay*, p. 41., 1st edit.). He was too painstaking a writer to be in ignorance of cases which had occurred so recently; and he had the assistance, in collecting his materials, of the two chief justices Parker and King, and Chief Baron Bury, to whom the work is dedicated. Through their means he must have been informed of what had taken place on the circuits, if any cases of witchcraft on which convictions had arisen had actually come before the judges. When it is remembered what attention was directed to the trial of Jane Wenham in 1712, who, though condemned, was not executed, and on whose case a great number of pamphlets were written, it can scarcely be supposed that in four years after two persons, one only nine years old (I take the account in Mackay's *Popular Delusions*, vol. iii.), should have been tried and executed for witchcraft without public attention being called to the circumstance. I may add that in the *Historical Register* for 1716, which notices in the domestic occurrences all trials of interest, there is no mention of such a case; and that in two London newspapers for 1716, which I have in a complete series, though enumerating other convictions on the circuit, I have equally searched without success. As it is a matter of considerable historical interest to ascertain accurately when the last execution for witchcraft took place in England, I should be glad if any of your correspondents would refer me to the authority on which the statements of the trials circ. 1710 and in 1716 are founded. Mr. Wright, I observe, does not notice them, and his words are —

"The case of Jane Wenham is the last instance of a witch being condemned by the verdict of an English jury." — *Narratives of Sorcery and Magic*, vol. ii. p. 326.

JAS. CROSSLEY.

## DODO QUERIES.

(Vol. i., p. 261.)

In answer to MR. STRICKLAND's third Query, I beg to inform him that among the original authors who speak of the Dodo as a living bird, Johan Nieuhof merits a place. His work is entitled:

"Johan Nieuhofs gedenkwaardige Brasiliaense zee en Lantreise, behelssende alhetgeen op dezelve is voorgevallen: beneffens een bondige beschrijving van gantsch Neerlants Brasil, zoo van lantschappen, steden, dieren, gewassen, als draghten, zeden en godsdiensdienst der inwoners; en insonderheit, een wijtlooppig verhael der merkwaardigste voorvallen en geschiedenissen, die zich, gedurende zijn negenjarigh verblijf in Brasil, in d'oorlogen en opstant der Portugesen, tegen d'onzen, zich sedert het jaer 1640—1649 hebben toegedragen. Doorgaens verciert met verscheide afbeeldingen, na't leven aldaer getekent. Te Amsterdam, voor de Weduwe van Jacob van Meurs, op de Keizersgracht, anno 1682."

This work, although published in six languages, and several times reprinted, adorned with a hundred exquisite engravings, and portrait of the author, seems to be no longer generally known. It was dedicated to Nikolaes Witsen, burgomaster and councillor of Amsterdam; and the licence granted to Jacob van Meurs, the 14th Dec. 1671, by the states of Hollandt en Westvrieslandt, is signed "Johan de Wit."

The copy in my possession consists of two parts in folio, bound together in parchment, furnished with two indexes, which however do not mention all the volume contains, for we look in vain for the name *Dodaers*, *Dodo*, or *Dronte* in the indexes; and yet we find in the second part, p. 282., a well-executed representation of this bird, and on the following page we read:

"*Dronte of Dodaers.*"

"Op het eilant Mauritius inzonderheit, houdt zeker vogel van een wonderlijke gestalte, Dronte, en by d'onzen Dodaers genoemt. Hy is van groote tusschen een vogel-struis en Indische Hoen; en verschilt in gestalte, en komt ten deele daer mee over-een, ten aanzien van de veeren, pluimen en staert. Hy heeft een groot en wanstaltigh hooft met een vel bedekt, en verbeelt dat van een koekoek: d'oogen zijn groot en zwart: de hals krom, vet, en steekt voor uit. De bek is boven mate lang, sterk en blaauwachtigh wit: behalve d'einden: waer van d'onderste zwartachtigh, een bovenste geelachtig zijn, en beide spits en krom. Hy spert den bek leelijk en zeer wijt open, is ront en vet van lijf, dat met zachte en grauwe pluimen, als die van den struisvogel, bedekt is. De buik en aers is dik, die byna op d'aerde hangt: waerom, en van wegen hunnen loomen gang, deez vogel Dodaers by d'onzen genoemt wort. Aen beide zijden zitten eenige kleine pluymige penen, in plaetse van vleugels, uit den gelen witachtigh, en achter aen den stuit, in plaetse van de steert, vijf gekrulde penne-veeren van een zelve kleure. De beenen zijn

geelachtigh en dik; maer zeer kort: doch met vier vaste en lange pooten. Deze vogel is langzaam van gang en dom, en laet zich lichtelijk vangen. Het vleesch, inzonderheit dat van den borst, is vet en eetbaer. Hy is zoo zwaer, dat hondert menschen aen drie of vier Dronten genoegh t'eeten hebben. Het vleesch van d'ouden is, zoo niet gaer gekookt is, zwaer om te verteeren. Het wort ook ingezouten. Veelijts hebben zy een grooten en herden steen in de mage, die holachtigh en evenwel hart is."

Should MR. STRICKLAND wish further information concerning the work of Johan Nieuhof, I shall ever be happy to oblige him.

J. M. VAN MAANEN.

Amsterdam.

[From our Dutch cotemporary, *De Navorscher*, by whom similar replies have been received from H—G and G. P. Roos.]

## THE HEAVY SHOE.

(Vol. v., p. 416.)

Like your correspondent MR. CLARK, I too have kept a sharp look-out for this curious piece ascribed to Baxter; but having been unable to track it, I had long since come to the conclusion that its existence was apocryphal.

The Rev. James Graves, in his *Spiritual Quizote*, written to ridicule Moravians and Methodists, notes it "as a very good book of old Baxter's," among several others of questionable identity, forming the library of Geoffrey Wildgoose's grandmother.

When we recollect the temptation offered in the quaint and uncouth titles of the old Presbyterians, we can hardly wonder at their enemies improving upon them; and in this way, it appears to me, we are to account for the respectable name of Baxter being popularly attached to a book which everybody talks about, but which nobody has seen.

It is again mentioned by Richard Cooksey, in his *Life of Lord Somers*, Worcester, 1791, and, taking its existence for granted, the author is astonished that Baxter, whom he extols to the skies, "could so far condescend to the temper and debased humour of the times as to entitle one of his tracts *A Shoe*, &c. Commenting upon this, Wilson, in his *History of Dissenting Churches*, London, 1808, is the next who alludes to the book in question, but merely to shift its authorship from "the famous Richard Baxter of Kidderminster" to a more obscure individual of the same name,—described as "an elder (in 1692) of the Particular Baptist congregation worshipping in Winchester House." Of this person he says, "I know nothing excepting that he appears to have been a Fifth Monarchy man, and to have been far gone in enthusiasm."

Although thus doubting that the author of the *Saints' Rest* wrote such a book as that described, I

do not deny that there is a piece bearing the title in existence; but upon it the name of "William Bunyan" figures as the author. A copy of this was in the Theological Portion of the late Mr. Rodd's books, sold by Sotheby & Co. in 1850, and bears the imprint of "London, 1768." This, I am inclined to think, is the only *Shove* MR. CLARK is likely to meet with; and although I can give no further account of it, I am disposed to consider it the spurious catchpenny of some ignorant scoffer, who, taking his *cue* from Graves, or rather from some earlier writer who has noticed it, thought it would be a good *spec.*, and therefore launched into the world his "*Effectual Shove*." J. O.

## GROUND ICE.

(Vol. v., p. 370.)

Your Querist J. C. E. is informed that the singular phenomenon of the formation of ice in the beds of running rivers has not escaped the notice of scientific observers. M. Arago has devoted a paper to its investigation in the *Annuaire du Bureau des Longitudes* for 1832 or 1833, in which he specifies the rivers in which it has been observed. Indeed, although from its nature it is likely to escape notice, it is probably of not infrequent occurrence. Ireland, in his *Picturesque Views of the Thames*, quoting Dr. Plot, speaks of the subaqueous ice of that river. Colonel Jackson, in the fifth volume of the *Journal of the Royal Geographical Society*, alludes to its formation in the Neva, in a paper on the congelation of that river; and in the following volume of the same *Journal* is an article by Mr. Weitz, especially devoted to the ground ice of the rivers of Siberia. More recently, Mr. Eisdale has contributed the result of his researches upon the same subject to the *Edinburgh New Philosophical Journal*, vol. xvii.; and, finally, Dr. Farquharson has made public his observations upon the ground-gru of the rivers Don and Leochal, in Lincolnshire, in the *Philosophical Transactions* for 1835. There is also an article on the subject in one of the later volumes of the *Penny* or *Saturday* Magazines.

That bodies of running water, the surface of which solidifies when exposed to a diminished temperature, should have a tendency to congelate in their sheltered depths, seems an anomaly which demands inquiry and explanation; and accordingly each of the above-mentioned writers has raised an hypothesis more or less probable, to account for the phenomenon. Dr. Farquharson would attribute it to the radiation of heat from the bottom, as dew is formed by radiation from the surface of the earth; but a consideration of the supervening obstacles to radiation—a body of moving water thickly coated with ice and even snow—destroys the plausibility of his theory. That of Mr. Eisdale, that the frozen *spicula* of

the atmosphere falling into the water become *aclei*, around which the water at the bottom freezes, seems merely frivolous. The explanation of M. Arago is more satisfactory, viz. that the lower currents of water being less rapid in motion than those intermediate, or at the surface, congelation may be expected at a lower temperature (say 32° Fahr.), the process of crystallisation being favoured by the pebbles, fragments of wood, and the uneven surface of the river's bed. After all, however, the phenomenon has been but imperfectly investigated under its various manifestations, and its real cause probably remains yet to be discovered. WILLIAM BATES.

Birmingham.

For an explanation of this occurrence, I would refer J. C. E. to Whewell's *Astronomy, Bridgewater Treatise*. UNICORN.

## CHARACTER OF ALGERNON SYDNEY.

(Vol. v., pp. 426. 447.)

Your two correspondents C. E. D. (p. 426.) and C. (p. 447.) appear to have read MR. HEPWORTH DIXON's Query about Algernon Sydney either very hastily or very carelessly. Yet it seems to me plain enough. There is not one word in it about Barillon or Dalrymple; no inquiry about the home life of Sydney. As every one knows a great part of his time was spent abroad, it is probable MR. DIXON thinks that anecdotes and allusions to so conspicuous a person may occur in the cotemporary letters and memoirs of France, Germany, Italy, &c., and he asks for references to any such anecdotes or allusions as may have fallen in the way of readers of "N. & Q." Surely this is explicit. But what has Dalrymple or Mr. Croker to say in answer to a question about Sydney's way of life when abroad? That, as I take it, was the point, and a general discussion as to the character of the author of the *Discourses on Government* is *à-propos* of nothing. As the subject has been opened, and as I know of none more interesting in the whole range of English history, I cannot refrain from at least entering one protest against C.'s description of the "illustrious patriot" as a "corrupt traitor of the worst class."

That MR. DIXON is not single in his admiration of the character of Sydney I could quote many "instances," from our late prime minister downwards. But the title "illustrious" can scarcely be denied to a man who, besides being of the best blood in England, played a leading part in the Revolution, and was one of the closest thinkers and most masculine writers our language has to show. What makes a man illustrious? Birth, commanding position, intellect, learning, literary genius? Sydney had them all. But C. thinks

he ought not to be called a patriot. What, do his wisdom and moderation in the civil war; his opposition to the extreme measures of Cromwell; his long solitary exile; his glorious death, count for nothing? There is, however, the charge of taking money from the King of France. No doubt this is a very "curious case," and I too shall be anxious to see "what light Mr. Dixon may be able to throw on it." The accusation rests on the sole authority of Dalrymple; and Dalrymple is not a man who can be taken on his mere word. He was a violent partizan. He hated the Whigs, and is convicted of having suppressed the truth, when it suited his party or his passions to misrepresent. The Barillon Correspondence should be again examined, and, if possible, further particulars of the money payments to our party leaders obtained. S. WALTON.

Belgrave Square.

MONUMENT TO THE MEMORY OF MARY QUEEN OF SCOTS AT ANTWERP.

(Vol. v., p. 415.)

Having visited the interesting city of Antwerp in the autumn of 1846, I can answer the Query of your correspondent C. E. D. from personal inspection. The monument to Mary Queen of Scots is still in existence; and consists of a richly ornamented slab, placed at a considerable height from the pavement, against a pillar in (I think) the southern transept of the church of St. Andrew. I was told on the spot that it was erected by two English ladies, but my informant was silent as to the tradition respecting the head. In the centre of the carvings which adorn the upper part of the monument, is inserted a medallion portrait of the beautiful but unfortunate queen; it is extremely well painted, and represents her in that peculiar costume so familiar to those acquainted with her accustomed style of dress. I inclose a copy of the inscription:—

"MARIA STUARTA,  
Scot. et Gall. Reg.

Jacob. Magn. Britan. Reg. Mater.

Anno 1568, in. Angl. Refugii causâ descendens.

Cogna. Elisab. ibi regnavit.

Perfidia, senat. et Hæret. post xix. Captivit. Annos.

Relig. ergo. cap. obrunc.

Martyrium consumavit. Anno D. N. 1587.

Æta. Regy. 45."

The wood-carvings, with which this church abounds (especially those of the pulpit and its accessories), are marvellous efforts of Art.

M. W. B.

Having visited the church of St. Andrew at Antwerp during the autumn of last year, I am able to inform your correspondent C. E. D. (Vol. v., p. 415.) that the monument to which he alludes still exists.

The portrait of Mary Queen of Scots is above the tablet, which was, I believe, erected to the memory of Elizabeth Curle; who, after the execution of her mistress, resided at Antwerp, and was buried in that church. F. H.

The monument dedicated to the memory of their beloved mistress by the two noble ladies of the household of Mary Queen of Scots, Lady Barbara Mowbray, the wife, and Elizabeth Curle, the sister, of Gilbert Curle, the queen's confidential secretary, still exists in the church of St. Andrew at Antwerp. The history, or rather story, of the decapitated head having been borne away by these ladies, and buried at the foot of the pillar on which the monument is placed, which is alluded to by your correspondent, is too apocryphal for belief. There is no reason to suppose that any head of the queen was carried away by these devoted women into exile, excepting in the shape of her portrait painted on copper; which, instead of being interred *beneath* the monument, is still to be seen placed above the dedicatory inscription. It is true that in the edition of Descamps' *Voyage Pittoresque de la Flandre*, published at Paris and Rouen in 1769, it is stated that the monument was surmounted by "*son buste en marbre*;" but this error was corrected in the *Antwerp* edition of 1792, where it is correctly affirmed to be "*son portrait peint*."

Mention is made of this crowned portrait, of a circular form, in Mackie's *Castles and Prisons of Queen Mary*, and of the close resemblance it bears to another in the possession of Lady Cathcart; who assured Mr. Mackie that the two portraits were painted by order of the queen, and presented by her to two *Scottish ladies*, but whose names are not mentioned.

The following epitaph to the memory of these two faithful servants of the unhappy queen, has also been preserved by Jacques Le Roy in his *Théâtre Sacré du Brabant*, tom. ii. p. 90. It was copied by him from a blue marble slab placed over the entrance to the vault in which they were deposited:—

"D. O. M.

*Sub hoc lapide duarum feminarum vere piarum conduntur corpora D. BARBARÆ MOUBRAY et D. ELISABETHÆ CURLE utraque Scotæ, nobilissima Maria Regina à cubicalis, quarum monumentum superiori affigitur columnæ. Illa vidua mortalium legi cessit XXXI Julii anno 1616 ætatis LVII., dum hæc semper celebs XXIX. Maii, ætatis LX. Dni M.DC.XX."*

In the inscription placed against the pillar, dedicated to the memory of Queen Mary, Lady Barbara is said to be a daughter of Lord John Mowbray—*Barbara Mowbray, D. Johan Mowbray, Baronis F.*

The writer of this note is desirous of obtaining some authentic information respecting these two noble Scottish families, and hopes this communi-

cation may serve to elicit what he has long sought to trace. The armorial bearings of both families (originally affixed to the monument) have been effaced.

He would be glad also to be referred to any documents tending to throw light on the obscure history of poor Mary's intriguing *French* secretary, Nau; as to where he was born, his connexions and avocations in early life; how, and by what secret influence he entered into the service of the queen; and, lastly, how he came to be pardoned, and what became of him afterwards? She declared, in her last hours, that *he was the cause of her death?* NHRSL.

LORD KING; THE SCLATERS; DR. KELLET, ETC.

(Vol. v., p. 457.)

If BALLIOLENSIS wishes for a more particular account of the Sclater family than that which follows, I shall be happy to correspond with him upon the subject.

*Anthony Sclater, D.D.*, was vicar of Leighton Buzzard for fifty years, and died, aged 100, about 1620. His son—

*William Sclater, D.D.*, Fellow of King's, and vicar of Pitminster in Somersetshire, is the person mentioned by Dr. Kelllet. He was an exceedingly learned man, and the author of many theological works (for a list, see *Bib. Bod. Cat.*), some of which were published after his death, which occurred in 1627. There is a curious and interesting account of him in Fuller's *Worthies*, vol. i. p. 119. (see also *Athene Oxonienses*). His son—

*William Sclater, also D.D. and Fellow of King's*, was vicar of Collumpton, Devon, and prebend of Exeter, and appears to have kept up by several works and sermons the reputation of the family for doctrinal theology.\* His son—

*Francis Sclater, B.D.* (Fellow of C. C. C. Oxon. May 17, 1667, æt. 17), was likewise a person of extraordinary learning and abilities, as appears from several notices, and more particularly from the inscription on a silver-gilt cup presented to C. C. C. in memory of him by his father; and from an elegant Latin epitaph which was placed on the south wall of St. James's, Clerkenwell.† He died in 1685, æt. 35, leaving a son—

\* [This Dr. Sclater appears to have been at one time minister of St. James, Clerkenwell, from the following work in the Bodleian Catalogue: "*The Royal Pay, and Pay-master, or the Indigent Officer's Comfort; a Sermon before the Military Company, on Rev. ii. 10.*" By William Sclater, D.D., Minister of St. James, Clerkenwell, 4to. Lond. 1671."—ED.]

† F. Sclater, S. T. B. C. C. C., Oxon. olim socius, Eccl. Anglicanæ Spæ, academici gloria, Eruditorum desiderium, Sanæ doctrinæ contra omnes regnantes errores, etiam inter iniquissima tempora propugnator

*Christopher Sclater, M.A.*, born 1679, rector of Loughton in Essex, and afterwards of Chingford in the same county. His eldest son—

*William Sclater, D.D.*, seems (from MSS. still existing) to have inherited the theological talent of his ancestors, but o. s. p. Richard Sclater, Esq., the second son of Christopher, was grandfather to William Lutley Sclater, Esq., of Hoddington House, Hants, the present representative of the family. By a third son, Christopher Sclater was grandfather to Eliza Sclater, wife of — Draper, Esq., and celebrated for her Platonic attachment to Lawrence Sterne. From MSS. preserved in the family, it is clear that she must have been a woman of considerable talent.

I had always supposed *William Sclater*, the Nonjuror, and author of *An Original Draught*, &c., to have been a brother of *Francis Sclater*; but, if it be true that his work was a posthumous publication (as I learn for the first time from the Note by the Editor of "N. & Q."), I think it most probable that it was his father (the vicar of Collumpton above mentioned), who would have been about sixty years of age in 1688, and who was certainly a man of learning and scholarship.

I have no doubt that Edward Sclater, the perverser of Putney, belonged to the same family, though I know not in how near relationship.

The name of Sclater, which is curious, seems to have originated in a place called Slaughter (olim Sclostre or Sclaughtre, temp. King John) in Gloucestershire, where a family of Slaughters flourished as lords of the manor for upwards of 300 years. The arms of both families are: arg. a saltier az.; crest, an eagle sa. rising out of a ducal coronet. The motto of the Sclater family (which they owe, no doubt, to one of their learned ancestors) is a Greek quotation from Gal. vi. 14.: "εἰ μὴ ἐν τῇ σταυρῇ."

About the commencement of the seventeenth century, another branch of the same family (whose patronymic was Thomas) was settled in Cambridgeshire. The last male representative of these, Sir Thomas Sclater, Bart., died without issue in 1684 (see Burke's *Ext. Baronetages*).

I should be glad of any information respecting the connexion of these two branches with each other, or of either with the parent stem in Gloucestershire. I should also be glad of information respecting one Will. Slatyer, D.D. (whose name is sometimes, I believe erroneously, spelt Sclater) a very learned person, chaplain to James I., the

acerrimus. Vir fuit ingenio acri ac vivo judicio sagaci candore animi egregio. Quibus accessit eloquentia singularis atque doctrina omnibus numeris absoluta. Ideoque sive dissererit, sive concionaretur, ab illius ore non populus magis quam clerus et literati avidè pendebant. . . . . Obit. Maii. 12. d. A.D. 1685. æt. 35. Defensus quidem multum, sed magis imitandus Gulielmus SS. T.P. moerissimus Pater P.

author of some curious historical and genealogical works, and a celebrated Hebraist in those times. He was a cotemporary of Sclater of Pitminster, and died at Ottenden in Kent about the same time; but it is doubtful whether they were relations. S. L. P.

Oxford and Cambridge Club.

The following Notes are very much at the service of your correspondent *BALLIOLENSIS*. It is true that they do not afford a precise answer to his immediate Query, but they comprise particulars which may very probably lead to it, and will at least be interesting in compliance with his request for any notices respecting the family of Sclater.

Anthony Sclater was minister of Leighton Buzzard in Bedfordshire for about fifty years, and died at the age of nearly one hundred. His son, William Sclater, was born there in 1577; educated at Eton and King's College, Cambridge, B.D. and D.D., preacher at Walsall, co. Staffordshire; presented to the vicarage of Pitminster, near Taunton, co. Somerset, by John Coles, Esq.; and to a rectory in the same county by John, afterwards Lord Powlett. Died at Pitminster, 1627. He was the author of the following works, and of others unpublished:—

"A Key to the Key of Scripture, or an Exposition, with Notes, on the Epistle to the Romans, &c. 4to. London, 1611. Dedicated to Sir Henry Hawley, Knt., and four other Gentlemen."

"The Minister's Portion, a Sermon on 1 Cor. ix. 13, 14. 4to. Oxford, 1612. Dedicated to Thomas Southcote, Esq., of Mohun's Ottery in Devonshire."

"The Sick Soul's Salve, a Sermon on Prov. xviii. 14. 4to. Oxford, 1612. Dedicated to John Horner, Esq., and to the devout Anna his wife, at Melles in Somerset."

"The Christian's Strength, a Sermon at Oxford on Philip. iv. 13. 4to. Oxford, 1612. Dedicated to William Hill, Esq., of Pitminster."

"An Exposition upon the First Epistle to the Thessalonians. 4to. London, 1619. Dedicated to the Lord Stanhope, Baron of Haringdon."

"The Question of Tythes revised, &c. 4to. London, 1623. Dedicated to Lake, Bishop of Bath and Wells."

"A Briefe Exposition upon the Second Epistle to the Thessalonians. 4to. London, 1629. Dedicated to 'John Pawlet, Esq., his very honourable good Patron, and Elisabeth his Wife, his much honoured Patressee.'"

"Utriusque Epistolæ ad Corinthios Explicatio, &c. Edited by his Son. 4to. Oxon. 1633. Dedicated to 'Edvardo Keletto, S. T. D. Sancti Petri apud Exoniensis residentiario, nec non M. Georgio Goadio coll. Regalis in Academia Cantabrig. Socio, suo non ita pridem tutori dilectissimo.'"

"A Brief and Plain Commentary on the Prophecy of Malachy, &c. Published by his Son. 4to. London, 1650. Dedicated to Mr. Henry Walrond of Bradfield, Devon."

"An Exposition on the Fourth Chapter of the

Romans, &c. Published by his Son. 4to. London, 1650. Dedicated to 'John Bampffield of Poltimore in Devon, Esq., a most eximious and exemplary Worthy of the West.'"

William Sclater, son of the above, was born at Pitminster; admitted member of King's College, Cambridge, in 1626; Fellow of that College; Chaplain to the Bishop of Exeter's Barony of St. Stephen's in Exeter, and preacher at St. Martin's in that city, 1639; Prebendary of Exeter Cathedral; admitted Vicar of Collumpton, co. Devon, 4th Feb. 1644, on the presentation of Roger Mallock of Exeter, Esq. Living there in 1650, then styled B.D., and late Fellow of King's College; D.D.; minister of St. Peter's-le-Poor, Broad Street, London, in 1654. Died before 1660.

The following were his published works:

"The Worthy Communicant rewarded, &c.; a Sermon in Exeter Cathedral, 21st April, 1639. 4to. London, 1639. Dedicated to Dr. Peterson, Dean of Exeter."

"Papisto-Mastix: or Deborah's Prayer against God's Enemies, a Sermon on Judges, v. 31. 4to. London, 1642."

"The Crowne of Righteousness, &c.; a Funeral Sermon at St. Botolph's Aldersgate, Sept. 25, 1653, for Mr. Abraham Wheelock, B. D., &c. 4to. London, 1654."

The registers of Pitminster and Collumpton would perhaps assist in tracing the descendants of these worthies, whose name still exists near Exeter. Fuller, under "*BEDFORDSHIRE*," gives some further particulars. The works above-mentioned may almost all, I think, be found in the Bodleian.

J. D. S.

\**BALLIOLENSIS* will find an account of "William Sclater," whom he rightly supposes to have been at Eton and King's, in Harwood's *Alumni Etonensis*, p. 200., under the year 1593, 35 Eliz. He will there see that he died 1627, in the fifty-first year of his age, and was the author of *Comment on the Romans and Thessalonians; Sermons at St. Paul's Cross; and the Treatise on Tythes*, styled *The Minister's Portion*.

Under 1598 occurs "John Sclater." From a MS. account it is stated, "John Sclater, B.D., 1613, Rector of Holford, Somerset; then of Church Lawford, Warwick. (See *Dugdale*.) Query, If ejected 1662? if so, his farewell sermon in Collection A." (See too *Harwood*, p. 203.)

Under 1626 occurs "William Sclater," at p. 227. of *Harwood*, probably a mistake for 1625. In MS. under 1625 appears "William Sclater, son of W. S. of 1593, of Pitminster, Somerset, where his father was V.; R. of St. Steph., Exon.; D.D. 1651; Minister of St. Peter le Poor, Broad Street. (See *Engl. Worth.*, 8vo., p. 21.) Pr. of Exon., Sept. 18, 1641. (See *Walker*, ob. 1656. See *Wood*.)"

Edward Kellet occurs in *Harwood* under 1598,



p. 204. The account of his works given there agrees with the extract from the *Gentleman's Magazine*. It is also stated that he was the author of a sermon entitled *A Return from Argier, preached at Minehead, March 16, 1627, on the Readmission of a relaxed Christian into our Church, on Gal. v. 2.*: London, 1628, 4to, and that he was a sufferer from the rebellion. In Harwood he is described as Rector of Bagborough and Crocombe, and Canon of Exeter. The MS. account is very short. He is there described as "R. of Rowbarrow, Som.; Can. of Exon.—See his works in Wood." J. H. L.

#### BIRTHPLACE OF ST. PATRICK.

(Vol. v., p. 344.).

From the following extracts I send in answer to your correspondent CRYER, there seems to be very great doubt if St. Patrick ever existed in reality, but that we ought rather to place him in the same category with St. Amphibalus, St. Denis, &c. Dr. Ledwich relates that—

"In Ussard's, and the *Roman Martyrology*, Bishop Patrick, of Auvergne, is placed at the 16th day of March, and on the same day the office of the Lateran canons, approved by Pius V., celebrates the festival of a Patrick, the apostle of Ireland. The 17th of March is dedicated to Patrick, Bishop of Nola. Had not Dr. Maurice, then, the best reasons for supposing that Patricius Auvernensis sunk a day lower in the calendar, and made for the Irish a Patricius Hibernensis? This seems exactly to be the case. It is very extraordinary the 16th and 17th of March should have three Patricks, one of Auvergne, another of Ireland, and a third of Nola! The antiquities of Glastonbury record three Patricks, one of Auvergne, another archbishop of Ireland, and a third an abbot. The last, according to a martyrology cited by Usher, went on the mission to Ireland, A.D. 850, but was unsuccessful: he returned and died at Glastonbury. If all that is now advanced be not a fardel of monkish fictions, which it certainly is, the last Patrick was the man who was beatified by the bigoted Anglo-Saxons, for his endeavours to bring the Irish to a conformity with the Romish church."

Dr. Aikin remarks upon this—

"The author now ventures upon the bold attempt of annihilating St. Patrick. It is an undoubted fact, that this saint is not mentioned in any author, or in any work of veracity, in the fifth, sixth, seventh or eighth centuries. His name is in Bede's *Martyrology*; but it is more than probable that that martyrology is not Bede's: nor can it be conceived that Bede, in his other works, should never notice the signal service rendered by Patrick to the Roman church, and the signal miracles wrought by him in its behalf, if he had ever heard of them; for the old venerabilis was zealously devoted to that church and its mythology."

The saint certainly vanishes into "an airy nothing," if we are to credit the above authors. I

have also consulted Ware, a Roman Catholic writer, author of the *Antiquitates Hibernicæ*, and nowhere can I find a trace of St. Patrick's birthplace, although he is frequently mentioned. In his seventh chapter he says, "Sancti præcipui Hibernici Seculi quinti, qui Evangelium in Hibernia prædicarunt, fuerunt Palladius, Patricius," and many others. The twenty-sixth chapter, entitled "Monasteriologia Hibernica, sive Diatriba de Hiberniæ Cœnobiis, in qua Origines eorum et aliæ Antiquitates aperiuntur," gives the names and titles of the founders of monasteries, as also their dates, and, in speaking of one of them, but in this case specifying no date, relates a curious circumstance as to the building of a church. It may perhaps interest your readers, and I will therefore quote the passage (p. 212.):

"Sanctus Patricius construxit hoc cœnobiū Canonice regularibus, eique præfecit Abbatem S. Dunnum: Ecclesiam verò adiecit (juxta Jocelinum Furnessensem), contra morem receptum, non ab Occidente in Orientem, sed à Septentrione in Austrum protensam."

This nevertheless hangs upon the reality of a St. Patrick. In another part of the same work it is said of a monastery (p. 219.):

"S. Dabeocum fundasse ferunt Seculo 5, vivente S. Patricio. Alii S. Patricium fundatorem volunt."

From these quotations it is clear Ware treated him as a real actor in Irish ecclesiastical affairs; but the two first-named authors appear to set the matter at rest. E. M. R.

Grantham.

#### Replies to Minor Queries.

*Cabal* (Vol. iv., p. 507.).—The two quotations from *Hudibras* evidently refer to two different meanings of this word *Cabal*. The first, alluding to the ancient Cabala, or Mysteries, or Secrets, from whence *Cabalistic*; the second, to its more modern, or political acceptance,—both, however, including the idea of *secrecy* or *privy*, as opposed to a general participation of knowledge or purpose. It is the latter application of the word to which the inquiry of E. H. D. D., at p. 443., Vol. iv., refers: and MR. KERSLEY's quotation from a book printed in 1655 (p. 139., Vol. v.), proves its usage in this sense at least seven years before Burnet's derivation of the word from the initials of the five chief ministers of Charles II. I do not think that Pepys could use the word *Cabal*, as applicable to the "king's confidential advisers," several years before Burnet derived it from their initials; the ministers in question having been appointed circa 1670. Burnet's definition was published in 1672, and Pepys was appointed Secretary to the Admiralty in 1673. Blount, in his *Glossographia*, 3rd edition, 1670, says, "We use to say he is not of our *cabal*, that is, he is not received into our

council, or is not privy to our secrets." Cole, in his *English Dictionary*, 1686, defines *Cabal*, "a secret council;" and Bailey derives *Caballer* from *cabaleur* (French), "a party man;" and *To cabal*, from *cabuler* (French), "to plot together privately, to make parties;" and *Cabal*, from "a junto, or private council, a particular party, a set, or gang."

I find among my papers a scrap relating to the derivation of the word *Whig*. I do not know where I took it from; but the origin which it gives to this much-used word is new to me, and may be to some others of your readers also:

"The word *Whig* was given to the Liberal party in England by the Royalists in Cromwell's days, from the initial letters of their motto, 'We hope in God.'"

P. T.

Stoke Newington.

*Portrait of Charles Mordaunt, Earl of Peterborough* (Vol. v., p. 441.).—There is a very fine portrait of Charles Earl of Peterborough (the famous Earl) at Drayton House, in Northamptonshire, the ancient seat of the Mordaunt family, and which is now in the possession of Wm. Bruce Stopford, Esq.

J. B.

A full-length portrait of the Earl of Peterborough, by J. B. Vanloo, is in the collection of the Marquis of Exeter at Burghley. The picture belonged to the father-in-law of the present owner, the late W. S. Poyntz, Esq., of Midgham.

J. P., Jr.

*The Word "Oasis"* (Vol. v., p. 465.).—I beg to inclose MR. TEMPLE an instance of the use of the above word in English poetry; it will be found in a poem entitled *Hopes of Matrimony*, by John Holland, author of *Sheffield Park*, published by Francis Westley, 1822, and now lies before me.

"Is there a manly bosom can enfold,  
A human heart, so withered, dead, and cold,  
As not to feel, or never to have felt,  
At genial Love's approach, its ices melt?  
No—in the desert of the dreariest breast,  
Some verdant spots its presence have confessed;  
Though parch'd and bloomless, and as wild as bare,  
A rill of nature once meander'd there;  
E'en where Arabia's arid waste entombs  
Whole caravans, the green oasis blooms."

Oasis will be found also in Lemprière's *Classical Dictionary*, but not in the same sense as above.

M. C. R.

The word Oasis, about which your correspondent H. L. TEMPLE inquires, is marked in Bailey's edition of Facciolati's *Latin Dictionary* (in the Appendix) Oâsis, making the *a* short. □

*Frightened out of his Seven Senses* (Vol. iv., p. 233.).—A passage containing the words "seven

senses" occurs in the poem of Taliesin called *Y Byd Mawr*, or the Macrocosm, of which a translation may be found in vol. xxi. p. 30. of *The British Magazine*. The writer of the paper in which it is quoted refers also to the *Mysterium Magnum* of Jacob Boehmen, which teaches "how the soul of man, or his 'inward holy body,' was compounded of the seven properties under the influence of the seven planets:"—

"I will adore my Father,  
My God, my Supporter,  
Who placed, throughout my head  
The soul of my reason,  
And made for my perception  
My seven faculties,  
Of fire, and earth, and water, and air,  
And mist, and flowers,  
And the southerly wind,  
As it were seven senses of reason  
For my Father to impel me:  
With the first I shall be animated,  
With the second I shall touch,  
With the third I shall cry out,  
With the fourth I shall taste,  
With the fifth I shall see,  
With the sixth I shall hear,  
With the seventh I shall smell;  
And I will maintain  
That seven skies there are  
Over the astrologer's head," &c.

W. FRASER.

*Eagles' Feathers* (Vol. v., p. 462.).—The author quoted alludes to Pliny, *Nat. Hist.* b. x. c. 4.:

"Aquilarum pennæ mixtas reliquarum alitum pennas devorant."

K.

The allusion concerning which ARNCLIFFE inquires is explained by the following passage in *A Thousand Notable Things of Sundarie Sorts, &c.*, printed by John Haviland, MDCXXX.

"Eligius writes, that the quilles or pennes of an Eagle, mixt with the quilles or pennes of other Fowles or Birds, doth consume or waste them with their odour, smell or aire."—P. 48.

EDWARD PEACOCK, JUN.

Bottesford Moors.

*Arms of Thompson* (Vol. v., p. 468.).—It may be interesting perhaps to JATTEY to know that I have a book-plate with the arms described: "Per pale, argent and sable, a fess embattled between three falcons, countercharged, belled or." Underneath is engraved, "William Thompson, of Humbleton, in Yorkshire, Esq., 1708." The crest, a sinister arm in armour, grasping a broken lance, on a torse of the colours.

SFES.

*Spick and Span-new* (Vol. iii., p. 330.).—In Dutch, *spyker* means a warehouse, a magazine: and *spange* (spangle) means anything shining

and thus *spick* and *span-new* means, shining new from the warehouse. (See Tooke's *Div. of Purley*, vol. i. p. 527.) This, with the guesses of Wachter and Ihre, may be seen by your correspondent in Richardson. Q.

*Junius Rumours* (Vol. v., pp. 125. 159. 474.).—"N. & Q." contains abundant speculation about the "Vellum-bound" to which your correspondent refers (p. 474.). Some persons, I know, consider it doubtful whether the printer did have a copy bound in vellum as Junius directed, and they strengthen their doubts by, as they assert, no such copy having ever been met with. MR. CRAMP, on the contrary, maintains that such copies are so common that the printer must have taken the Junius copy as a pattern. As MR. CRAMP, I observe, is become a correspondent of "N. & Q.," I will take leave to direct his attention to the question asked by V. B. (Vol. iii., p. 262.). Others, again, assuming that the printer did have a copy specially bound for Junius, think it doubtful whether it ever reached him. Of these differences and speculations your correspondent is evidently unaware; and he therefore raises a question as if it were new, which has been under discussion for thirty years. As a set-off, however, he favours us with an entirely original anecdote, so original, that neither the anecdote nor the tea-service were ever heard of by H. S. Woodfall's family. Yet it must be admitted that his story has all the characteristics of authenticity—names, dates, places. I know, indeed, but one objection, viz. that Mr. Woodfall never was "in prison on account of the publication of these redoubtable letters." He was tried, but acquitted, under the somewhat celebrated verdict of "guilty of printing and publishing only."

T. S. W.

*Cuddy, the Ass* (Vol. v., p. 419.).—Jamieson is sometimes very absurd; but in my edition of his *Dictionary* (Edinburgh, 1808), I do not find the *Hindoo* root for *cuddy* which you attribute to him. I only find: "CUDDIE, an ass—probably a cant term;" with a reference to the *Lothian* dialect.

But if it be worth while to answer such questions, I would remind the inquirer that in Northumberland, and the adjoining districts of Scotland, *cuddie* is the contraction of the very common name of *Cuthbert* (*teste* "Cuddie Headrig"); and that as the ass is called in other districts "Ned" and "Neddy," and in others again "Dick" and "Dicky," so he is called in Northumberland *Cuddie* by a name familiar in the locality. Everywhere the male is called "Jack," and the female "Jenny;" are these also derived from the *Hindustanee*? C.

*The Authorship of the Epigram upon the Letter "H"* (Vol. v., p. 258.).—I observe that a controversy has lately been carried on in your columns

upon the authorship of the celebrated enigma on the letter *H*. Permit me, as one well acquainted with the circumstances, to corroborate the statement of E. H. Y. The epigram in question was written at the Deepdene, the seat of the late Thomas Hope, Esq., by Miss Catharine Fanshawe, in the year 1816, as is recorded in the heading of the original MS. of it contained in a cotemporary *Deepdene Album* still existing.

You may rely upon the authenticity of this information, which proceeds from one acquainted with the volume in question and its history. B. P.

*John Rogers, Protomartyr, &c.*—The reply to my inquiry, as to the present descendants of this celebrated divine, which appeared in "N. & Q.," Vol. v., p. 307., is scarcely sufficient for the genealogical purpose for which I required the information; but I am not the less obliged to E. D. for the attention given to my request; and I should esteem it a favour to be further informed where I could procure a complete genealogical account of the family—to what county the martyr belonged, or if other descendants survive besides those mentioned by E. D.? John Rogers, Gentleman, buried in the nave of St. Sepulchre's Church, London, 1775, was a native of Wales.

I should feel grateful for any information, either in "N. & Q." or directed to me.

JOSEPH KNIGHT.

Aylestone Hall, Leicestershire.

"*Gee-ho*" (Vol. ii., p. 500.).—*Ge* is undoubtedly "go;" and *a-hit* or *hayt* (common with waggoners in Notts) is "yate," "gyate," or "gate." Gang your gate. Q.

*Twises* (Vol. ii., p. 327.).—"Fr. *estuy*; a sheath case, or box to put things in, and more particularly a case of little instruments, or sizzars, bodkin, penknife, &c., now commonly called *ettwee*."—*Cotgrave*. Shenstone enumerates, among the temptations to drain the purse:

"The cloud-wrought canes, the gorgeous snuff-boxes,  
The twinkling jewels, the gold *ettwee*,  
With all its bright inhabitants."

*Economy*, Part II.

Q.

*Ancient Timber Town-halls* (Vol. v., pp. 257. 295. 470.).—During a visit to Sudbury in Suffolk in 1828, I was much struck with the old quaint-looking timber building used for corporate purposes, called the Moot Hall; I made a rude pen-and-ink sketch of the principal front. On a subsequent visit I found this building was standing, but that it had ceased to be used, a new town-hall having been erected. Since then I hear that the Moot Hall has been pulled down and its site thrown into the market-place. If I recollect rightly, the principal window of twelve lights was unglazed.

C. H. COOPER.

*Johnny Crapaud* (Vol. v., p. 489).—When the French took the city of Aras from the Spaniards, under Louis XIV., after a long and a most desperate siege, it was remembered that Nostradamus had said:

"Les anciens crapauds prendront Sara.  
The ancient toads shall Sara take."

This line was then applied to that event in this very roundabout manner. Sara is Aras backward. By the ancient toads were meant the French: as that nation formerly had for its armorial bearings three of those odious reptiles, instead of the three flowers de luce which it now bears. (Seward's *Anecdotes*, vol. i. p. 78.) Nostradamus died in 1566. C. B.

*Juba Issham* (Vol. v., p. 485).—The signature is two names. The first needs no explanation; Juba, in *Cato*, is the lover of Marcia: the second may merely mean that the first is assumed, or false. We have such a surname as Issham, but it is spelt with one *s* only. C. B.

*Optical Phenomenon* (Vol. v., p. 441).—The circumstance mentioned by your correspondent is only one instance of a very familiar fact, that sight is rendered clearer by diminishing the quantity of rays, which might confuse one another. Some for that purpose look between two fingers brought near. Others nearly close their eyes, &c. C. B.

*Bishop of London's House* (Vol. v., p. 371).—In the *Wards of London*, by H. Thomas, 1828, vol. i. p. 7., we are told that—

"The great fire of London having destroyed the Palace of the Bishop of London, which was near St. Paul's Cathedral, this house [Peter House, which stood on the west side, about the middle of Aldersgate Street] was purchased for the city mansion of the prelates of the diocese, one of whom only resided there, Bishop Henchman, who died there, and was buried at Fulham, A.D. 1675. It was then called London House, and, being subsequently deserted, was let out into private tenements until 1768; when it was entirely destroyed by fire while in the occupation of Mr. Seddon, an upholsterer and cabinet-maker."

A large brick building now covers the site, and retains the name of "London House." It is occupied by Mr. H. Burton, builder.

In the work above quoted I find no mention of a residence of the Bishops of London in Bishops-gate. I therefore conclude that the one I have alluded to, is that respecting which your correspondent wishes to learn. THE BAR.

"*Inveni Portum*" (Vol. v., pp. 10. 64).—"Actum ne agas" is generally a safe motto, and a particularly safe one when so learned a scholar as MR. SINGAR has preceded. However, it may do no harm to mention, that since the Query occurred

in the "N. & Q." I have met with two quotations of a very analogous kind.

The first is given as a quotation, and may be found at the end of George Sandys' *Divine Poems*, 1648,—"*Jam tetigi Portum — valete.*" The second may be found amongst the *Poems* of Walter Haddon, and refers to something more ancient still:

"*In obitum N. Pointzi Equitis,  
Ex Anglico clarissimi viri Th. Henneagii.*

*Per medios mundi strepitus, cæcosque tumultus,  
Turbida transegi tempora, Pointzus eques.  
Nullus erat terror, qui pectora frangere posset,  
Mens mea perpetuo quod quereretur, erat.  
Nunc teneo portum, valeant ludibria mundi,  
Vita perennis ave, vita caduca vale."* 1

Rr.

Warrington.

"*Cane Decane,*" &c. (Vol. v., p. 440).—I cannot inform your correspondent who was the author of the punning couplet—

"*Cane Decane, canis; sed ne cane, cane Decane,  
De cane, de canis, cane Decane, cane.*"

But I think that he has injured the spirit of the original in his "free translation."

*Decanus* means a "Dean," not a Deacon: and the word *canis*, which is both masculine and feminine, was often used by the poets in a metaphorical sense. It seems to me that the author was alluding to some aged dignitary of his day, who had been in the habit of singing songs upon the ladies. I therefore submit to you my more free translation:

1.

"*Dean Hoare!  
You sung, of yore,  
O'er and o'er,  
Molly ashore.*

2.

*Now, shut the door;  
And of such lore  
Sing no more,  
Dean Hoare!"*

BAVIUS.

These lines are cited by Mr. Sandys in the Introduction to his *Specimens of Maæronic Poetry*, and are there attributed to Professor Porson.

WILLIAM BATES.

Birmingham.

*Fides Carbonarii* (Vol. iv., pp. 233. 283).—In reply to QUERIST as to this saying, E. H. D. D. states that it originated in an anecdote told by Dr. Milner, or some other controversial writer. A coal-porter being asked what he believed, replied, "What the church believes:" and being asked what the church believed, replied, "What I believe."

Now I find the same meaning given by Henry

de Bellingen, in his *Etym. des Prov. Français*, printed at the Hague, 1656. His words, as quoted by Leroux de Lincy, are as follow :

"On fait un conte qui a donné l'origine à ce proverbe. Un charbonnier estant enquis par le diable de ce qu'il croyait, luy respondit: 'Toujours je crois ce que l'église croit.' De là est venu que lorsqu'on a voulu marquer qu'un homme avait une foi ferme, mais sans science, on a dit: 'La foi du charbonnier.'"

Also, in P. J. Le Roux's *Dictionnaire Comique*, 1750 :

"*La foi du charbonnier.* Quand on parle d'une foi implicite, qui fait croire à un Chrétien en général tout ce que l'église croit."

In Landais' *Dictionary*, 4to. :

"*La foi du charbonnier*, foi simple et aveugle qui ne raisonne pas."

PHILIP S. KING.

*The Book of Jasher* (Vol. v., p. 415.).—I have a translation of a work thus named. It was published by Noah and Gould, 144. Nassau Street, New York, 1840. The publisher's preface mentions Illive's work as "a miserable fabrication;" claims, as the original of his own, a book "said to have been discovered in Jerusalem at its capture by 'Iltus,' and preserved at Venice, 1613. It also speaks of the 'owner and translator' as resident in England. I have a vague idea that I heard from New York, at the time I received my volume, that the Duke of Sussex had possessed a copy of the Book of Jasher, and that some steps had been taken towards the translation by order of His Royal Highness. I mention this merely to lead inquiry: I cannot trust my memory as to the verbal expression of a friend so many years ago.

I have long wished the Book of Jasher to obtain a fair hearing, and a more critical examination than I am qualified to make; and I shall be happy to lend it to your correspondent L. L. L. in furtherance of what I think an act of justice.

F. C. B.

*Sites of Buildings mysteriously changed* (Vol. v., p. 436.).—Perhaps W. H. K. may deem the following account of the foundation of Bideford Bridge near enough to his purpose :

"Before whose erection the breadth and roughness of the river was such, as it put many in jeopardy: some were drowned, to the great grief of the inhabitants, who did therefore divers times, and in sundry places, begin to build a bridge; but no firm foundation, after often proof being found, their attempts came to no effect. At which time Sir Richard Gornard was priest of the place, who (as the story of that town hath it) was admonished by a vision in his sleep, to set on the foundation of a bridge near a rock, which he should find rowled from the higher grounds upon the strand. This he esteemed but a dream; yet, to second the same with

some art, in the morning he found a huge rock there fixed, whose greatness argued it the work of God; which not only bred admiration, but incited him to set forwards so charitable a work: who afterwards, with Sir Theobald Grenville, knight, lord of the land, an especial furtherer and benefactor of that work, founded the bridge there, now to be seen, which for length, and number of arches, equalizeth, if not excelleth, all others in England," &c.—Risdon's *Survey of Devon*, s. v. BIDEFORD.

The traditions relating to St. Cuthbert and the foundation of Durham Cathedral are too well known to find a place in "N. & Q." J. SANSOM.

*Wynded* (Vol. v., pp. 321. 474.).—Read *joined for wynded*: "divers parcels of joined waynescott, windowes, and other implements of household," i. e. wainscot of joiner's work. I have no doubt this is the true reading, having once made the very same mistake myself in reading and printing an inventory of this period. SPES.

*Sweet Willy O* (Vol. v., p. 466.).—This song was written by Garrick for the jubilee in honour of Shakspeare, which was held at Stratford-upon-Avon in 1769, and was sung on that occasion by Mrs. Baddeley. It is printed in *Shakspeare's garland*, 1769; in the *Poetical works of David Garrick*, 1785; and in the *History of Stratford*, 1806. BOLTON CORNEY.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

We have received from Messrs. Rivington, four volumes of their new and complete edition of *The Works and Correspondence of The Right Honourable Edmund Burke*, and we do not know that a more valuable contribution could be made to our stores of historical and political literature, than this handsome collection of the writings of one whom Sir Robert Peel pronounced "the most profound of the philosophic statesmen of modern times." Dear to all lovers of literature as must be the memory of Burke, the friend of Johnson, who declared, "he was the only man whose common conversation corresponded with the fame which he had in the world," and of Goldsmith, who complained that—

"He to party gave up what was meant for mankind ;"  
and that he

... "too deep for his hearers still went on refining,  
And thought of convincing, while they thought of dining ;"—

the present aspect of the political world compels us to look at him rather as a politician than as a man of letters. Considering, therefore, not only the profoundly philosophical character of his political works, but also the elevated tone of political morality which is displayed in the writings of Edmund Burke—a wisdom and a morality rendered still more attractive by the unrivalled eloquence with which they are enunciated—the present handsome and cheap collection of

those writings is alike creditable to the enterprise of the publishers, and well calculated to exercise a beneficial influence upon the political condition of the country. It would indeed be well if all who aspire to seats in the new parliament would fit themselves for such positions by a study of the writings of Edmund Burke.

Mr. Willis has just issued a neat reprint of what has now become a very scarce volume, *The Poetry of the Anti-Jacobin*, a work which may be regarded as a model of political satire. It is accompanied by occasional notes elucidating allusions now become obscure through lapse of time, and the blanks in the text have been filled up with the names of the various persons introduced or alluded to. Some attempt has also been made to identify the various authors by whom the several articles were written; but we are surprised to find this so imperfectly executed, for when the editor speaks of the authorship being in many cases mere matter of conjecture, it is clear that he did not know of the very curious, and, we may add, authentic list, furnished to the third volume (p. 348.) of this journal by Mr. Hawkins of the British Museum; who has also given a history of the work, and of the manner in which it was conducted, which ought to have been made use of.

**BOOKS RECEIVED.**—*Legal Iambics in Prose*, suggested by the present *Chancery Crisis*, a quaint discourse, in which there is no small learning and humour, and to which may be applied, with some variation, Gay's well-known Epilogue:

"Our pamphlet has a moral, and no doubt  
You all have sense enough to find it out."

*An Essay upon the Ghost Belief of Shakespeare*, by Alfred Roffe, is a little pamphlet well deserving perusal, in which the author—who holds that ghost belief, rightly understood, is most rational and salutary—endeavours to show that it must have had the sanction of such a thinker as Shakespeare.—*Rome in the Nineteenth Century*, containing a complete account of the Ruins of the Ancient City, the Remains of the Middle Ages, and the Monuments of Modern Times, by Charlotte A. Eaton. Fifth Edition, Vol. I., the new issue of Bohn's *Illustrated Library*, with its thirty-four engraved illustrations, will be found a very useful and instructive guide to the "Eternal City."—*The Heroïdes, the Amours, Art of Love, &c., of Ovid, translated* (with the judicious exception of the more questionable passages, which are left in the original Latin), forming the new volume of Bohn's *Classical Library*. In his *Standard Library* we have now the fifth and concluding volume of what has been well described as "the enthralling Biographies of Vasari." Thus for considerably less than one pound has the English lover of Art the means of possessing one of the most interesting and instructive works on the subject of his favourite study ever produced. The work deserves, and, we trust, will meet with a very wide circulation.

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BOOTHBY'S SORROWS SACRED TO THE MEMORY OF PENELOPE.  
Cadell and Davies. 1796.  
CHAUCER'S POEMS. Vol. I. Aldine Edition.

BIBLIA SACRA, Vulg. Edit., cum Commentar. Menochii. Alost and Ghent, 1826. Vol. I.  
BARANTE, DUCS DE BOURGOGNE. Vols. I. and II. 1st, 2nd, or 3rd Edit. Paris. Ladvocat, 1825.  
BIOGRAPHIA AMERICANA, by a Gentleman of Philadelphia.  
POTGIERSERI DE CONDITIOE SERVORUM APUD GERMANOS. 8vo. Col. Agrip.  
THE BRITISH POSTS. Whittingham's edition in 100 Vols., with plates.  
REPOSITORY OF PATENTS AND INVENTIONS. Vol. XLV. 2nd Series. 1824.  
NICHOLSON'S PHILOSOPHICAL JOURNAL. Vol. V. 3rd Series. 1827.  
JOURNAL OF THE ROYAL INSTITUTION OF GREAT BRITAIN. No. XI. 2nd Series.  
SOROCOLD'S BOOK OF DEVOTIONS.  
WORKS OF ISAAC BARROW, D.D., late Master of Trinity College, Cambridge. London, 1693. Vol. I. Folio.  
LINGARD'S HISTORY OF ENGLAND. Vols. VI. VII. VIII. IX. XII. XIII., cloth.  
FABRICII BIBLIOTHECA LATINA. Ed. Ernesti. Leipzig, 1773. Vol. III.  
THE ANACALYPHS. By Godfrey Higgins. 2 Vols. 4to.  
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## Notices to Correspondents.

REPLIES RECEIVED.—*Newtonian System*—Portrait of Earl of Northumberland—Solomonath—Thomas Fawconberge—Nelson Family—Poems in the Spectator—Pardons under the Great Seal—Cheshire Cat—Meaning of Royde—Dodo Query—Men of Kent and Kentish Men—Swearing on a Skull—St. Christopher—Deferred Executions—Frebord—Corrupted Names of Places—Cane Decane—Poem on the Burning of the Houses of Parliament—Meaning of Penkenol—Ralph Winterton—Bee Park—Plague Stones—Lines on Woman—Ring Finger—Sneezing—Binnacle—Rhymes on Places—Martinique—Richard Baxter—Nashe's Terrors of the Night—Anthony Babington—The Miller's Melody—Irish Titles of Honour—Epitaphs—Emaciated Monumental Effigies—Oasis—Sweet Woodruff—University Hoods—Exeter Controversy.

W. B. (Birmingham) is thanked. Our columns are at present too crowded to allow of our availing ourselves of his kind offer.

C. M. C. We do not believe that there is any published Life of the King of the Belgians.

T. C. (Boston). Cazon's Golden Legend was printed in 1483, and certainly not reprinted in London in 1843. The latter date must be a misprint for the former.

J. N. O., who inquires respecting the oft-quoted line—

"Tempora mutantur," &c.

is referred to our 1st Volume, pp. 234. and 419.

B. A. (Trin. Coll. Dub.), near Sheffield, shall receive answers to his queries.

VOX ALTERA. Will our Correspondent specify the communications to which he refers? There is no charge for the insertion of Queries.

BALLIOLENSIS. The Letter of our Correspondent has been forwarded.

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"After my unfortunate adventures in the South Sea, my long and expensive law-suits for the recovery of my right, and five years' retirement to a nobleman's in the country, with whom I had been intimate in my youth, I became, in less than two years after my return to London, first known to the Earl of Oxford in the year 1731; when he invited me to show him my collections of MSS. Historical and Political, which had been the Earl of Clarendon's; my collections of Royal Letters, and other Papers of State; together with a very large collection of English heads in sculpture, which alone had taken me up some years to collect, at the expense of at least threescore pounds. All these, with the catalogues I drew up of them, at his lordship's request, I parted with to him for forty pounds, and the frequent intimations he gave me of a more substantial recompense hereafter, which intimations induced me to continue my historical researches, as what would render me most acceptable to him. Therefore I left off writing in the *Universal Spectator*, in which I had then published about twenty papers, and was proffered the sole supply thereof; which would have returned me fifty-two guineas per annum.

"Further, when his lordship understood that my printed books consisted chiefly of personal history, he desired catalogues of them also: which I drew out, and he had several large parcels of the most scarce and curious amongst them, in the two years following; for which, though I never received more than five guineas, not the fourth part of their value, yet his friendly deportment towards me increased my attachment and zeal to oblige him. This friendship he further exerted, in the

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assistance he afforded me out of his own library, and procured of his friends, towards completing my *Life of Sir Walter Raleigh*; and his opinion of the further encouragement I therein deserved may appear in the letters he honoured me with upon that occasion. But as to money, the five guineas more he gave me upon my presenting him with the *Life*, and the *History of the World* annexed to it, in 1736, was all that I ever received from him in five years. In the latter end of the year 1737 I published my *British Librarian*; and when his lordship understood how unproportionate the advantages it produced were to the time and labour bestowed upon it, he said he would find me employment better worth my while. Also, when he heard that I was making interest with Sir Robert Walpole, through the means of Commissioner Hill, to present him with an abstract of some ancient deeds I had relating to his ancestors, and which I have still, his lordship induced me to decline that application, saying, though he could not do as grand things as Sir Robert, he would do that which might be as agreeable to me, if I would disengage myself from all other persons and pursuits. I had then also had, for several years, some dependence upon a nobleman, who might have served me in the government, and had, upon certain motives, settled an annuity upon me of twenty pounds a year. This I resigned to the said nobleman for an incompetent consideration, and signed a general release to him, in May, 1738, that I might be wholly independent, and absolutely at my Lord Oxford's command. I was likewise then under an engagement with the undertakers of the *Supplement to Bayle's Dictionary*. I refused to digest the materials I then had for this work under an hundred pounds a year, till it was finished; but complied to take forty shillings a sheet for what I should write, at such intervals as my business would permit: for this clause I was obliged to insert, in the articles then executed between them and myself, in March the year aforesaid; whereby I reserved myself free for his lordship's service. And though I proposed, their said offer would be more profitable to me than my own, yet my lord's employment of me, from that time, grew so constant, that I never finished above three or four lives for that work, to the time of his death. All these advantages did I thus relinquish, and all other dependence, to serve his lordship. And now was I employed at auctions, sales, and in writing at home, in transcribing my own collections or others for his lordship, till the latter part of the year 1739; for which services I received of him about 150 pounds. In November the same year I first entered his library of manuscripts, whereunto I came daily, sorted and methodised his vast collection of letters, to be bound in many volumes; made abstracts of them, a table to each volume; besides working at home, mornings and evenings,

for the said library. Then, indeed, his lordship, considering what beneficial prospects and possessions I had given up, to serve him, and what communications I voluntarily made to his library almost every day, by purchases which I never charged, and presents out of whatever was most worthy of publication among my own collections, of which he also chose what he pleased, whenever he came to my chambers, which I have since greatly wanted, I did thenceforward receive of him two hundred pounds a-year, for the short remainder of his life. Notwithstanding this allowance, he would often declare in company before me, and in the hearing of those now alive, that he wished I had been some years sooner known to him than I was; because I should have saved him many hundred pounds.

"The sum of this case is, that for the profit of about 500*l*. I devoted the best part of ten years' service to, and in his lordship's library; impoverished my own stores to enrich the same; disabled myself in my studies, and the advantages they might have produced from the publick; deserted the pursuits which might have obtained me a permanent accommodation; and procured the prejudice and misconception of his lordship's surviving relations. But the profits I received were certainly too inconsiderable to raise any envy or ill will; tho' they might probably be conceived much greater than they were. No, it was what his lordship made me more happy in, than his money, which has been the cause of my greatest unhappiness with them; his favour, his friendly reception and treatment of me; his many visits at my chambers; his many invitations by letters, and otherwise, to dine with him, and pass whole evenings with him; for no other end, but such intelligence and communications, as might answer the inquiries wherein he wanted to be satisfied, in relation to matters of literature, all for the benefit of his library. Had I declined those invitations, I must, with great ingratitude, have created his displeasure; and my acceptance of them has displeased others. Some survivors would surely, in respect to the memory of such a noble and honourable person, not totally disregard what he had so distinguished; but think a man worthy of being recommended to some provision, whom he, after a very deliberate experience, had seen reason so decently to provide for. I look upon most places of attendance at Court to be an idle, loitering, empty course of life; in which a man is obliged to dress expensively, keep frothy, vain, or vicious company, and to have the salary more backwardly paid than in other places. Therefore I should prefer some office in the Revenue, rather than to be upon the Civil List.

"Any clerkship, that must double a man down to a desk for a set of hours, morning and afternoon, he should be inured to from his youth, to be

anything dextrous or easy in ; but one, who has been the greatest part of his life master of his own time and thoughts, has his head pre-occupied ; at least is commonly fitter for the direction than the execution of business ; unless it be such in which his head will concur with his hand. Besides, not to mention other incongruities, how would it fit a man, growing in years, to be company for a pack of young clerks ? or, how could he hope to be continued, of such honourable persons, as should recommend him even to that situation, but might with the same trouble to something more convenient for him ?

"I have been assured by persons of experience, that an handsome post is not only sooner procured as having less candidates, but a man's pretension is more regarded. Whereas, in business of ordinary or mean account, his merits and abilities are thought proportionable, and therefore his pretension or request is less regarded. Besides, places that are something considerable, are generally less slavish and engrossing of a man's time ; which, God knows, I desire not to be better employed than mine is, and may be by myself ; only, a part of it more profitably : and yet, the convenience of such leisure, with the credit attending such a place, I should more value than the profit.

"There is a common advice, that a man should not put in for everything, because it implies too high thoughts of his own sufficiency, as if he thought himself fit for everything : which is the character of an arrogant and conceited coxcomb. This offering of one's self, without latitude or limitation, is indeed one extreme ; but the other is, to nail one's self down to some one individual place, like a dainty guest, that can taste but of one dish, and so wait for the vacancy ; wherein he is led, by his own election, first to go barefoot (perhaps to his grave) in waiting for a dead man's shoes ; and when he is dead, then he shall probably see another wear them. So that any vacancy which will accommodate the candidate with a competency suitable to his condition and qualifications ; or, at least, equal to what he has appeared in, and decently enjoyed, cannot, 'tis presumed, be thought unreasonable.

"Two or three hundred a year may be thought a very liberal allowance from a single person ; in places of the government 'tis thought no burden, because the publick contributions are settled for the payment : there is no new charge or salary created, and they have stood the test of various changes or revolutions in the administrations. If I were to be restored to a place of two hundred a year now, it would not be by one fourth part of the advantage to me that it might have been five years since : for I should look upon myself in conscience obliged to sequester so much, even though I should live long enough to enjoy such a place ten years, to re-imburse such friends as have

assisted me in all that time, but can no longer now. So that this one act of accommodation would indeed save more persons than one from ruin."

If it is not already known that Oldys obtained the appointment of Norroy through the intercession of Sir Peter Thompson, to whom the above autobiographic sketch was addressed, I think I can confidently assert such was the fact. I am collecting materials for biographical notices of the King's Heralds and Pursuivants-at-Arms. Will you permit me, through the medium of "N. & Q.," to make known to your correspondents that I have such a work in hand ; and that I should be obliged for any unpublished particulars, either relative to Oldys, or any other members of the College of Arms.

CHARLES BRIDGER.

ON COSIN'S "HISTORY OF POPISSH TRANSUBSTANTIATION," EDITED BY THE REV. J. S. BREWER.

As every work of value, and likely to live, should be made as correct as possible, I beg insertion in "N. & Q." of some remarks on a note in Mr. Brewer's very satisfactory edition of so important a volume as that of Cosin on the papal doctrine of transubstantiation. The note occurs in p. 130., and is as follows :—

"† *Index Expurg. Hispan. D. Gasp. Quiroga Card. et Inquisit. generalis in fine.*

"There is a copy of one edition of this Index in the British Museum, but I cannot find the passage to which Bp. Cosin refers. The other Index to which he refers is not to be found in the British Museum, Bishop Tenison's library, or Sion College."

The disappointment of Mr. Brewer may not improbably be ascribed to the unfortunate fact, that in the *English* translation of Cosin's book, which is given by Mr. Brewer in the forecited extract, after the word *fine* are omitted the words *Lit. O.*, which are found in the *Latin* original. This additional direction would have led to the passage which the editor was desirous of verifying. For, in the first edition of the *Index* referred to, that of 1584, the particular index at the end, under O, gives the fol. 182, 183 (*falso* 171), where the passage is found exactly as extant in the Latin of Cosin. The particular *Expurgatory Index* under view was printed in 1601 and 1611. In the first of the two, *that* printed at Saumur, the passage is found fol. 149. *verso*. I dare say it is so in the other entitled *Duo Testes*, &c., but that is of no moment. Bp. Cosin does not, as the note expresses, refer to any "other index." The British Museum is comparatively scanty in this class of books, but they are all to be found in the Bodleian Library.

At p. 163. the *Discurs* [us] *Modest* [us] *de Jesuit*. referred to, and occupying several pages of discussion in the "N. & Q." in the early volumes, is certainly the Latin version of *A Sparing Discoverie of our English Jesuits*, 4to., Franc. 1601, pp. 70, and to be found in the *Catalogue of the British Museum*, under "*Jesu Societas*."

EUPATOR.

#### ANCIENT GUILDHALLS IN ENGLAND.

If a history of the ancient Guildhalls of England could be compiled, it would form an interesting volume; as the ancient fabrics wherein our forefathers met to transact their civic affairs may almost be said to have symbolised the *status* of the municipalities in which they stood at various epochs of their history. Our old English boroughs cannot boast the possession of halls equal to the *Hôtels de Ville* of Belgium or France, or the *Rath-häuser* of Germany. We cannot show in this country edifices equal to the Hotel de Ville of Brussels, or Aix-la-Chapelle, or Rouen, in point of architectural extent or beauty; or of Ratisbon, or other German towns, in point of venerable and antique interest. But we have buildings yet standing among us which, if less imposing in their exteriors, are nevertheless associated with historic memories of no common order, and secondary in this respect to none of the grander town-halls of ancient Flanders.

The guildhall of Leicester cannot boast of any outside show. It is plain to meanness in this respect; it is on one side a mere barn in appearance; yet it has its claim on the attention of the antiquary.

The first distinct mention of a guildhall in Leicester is in a small charter, executed in the mayoralty of Peter Rogerson. From this it appears that in 1250 William Ordric, the son of Stephen, conveyed to the mayor and burgesses a building which became the guildhall. The deed is endorsed *Charta de la Gild Salle*. It contained three bays of buildings, was twenty yards in length, and about eight yards from front to back. It had solars, cellars, and dungeons. There was then an older fabric, known as the guildhall, which was conveyed to a private townsman in the year 1275. The hall, of which the corporation became the possessors in 1250, remained in use until the reign of Elizabeth, and even at intervals until the date of the Commonwealth, being sometimes called the old Moot Hall, and at others the "Old Shop."

Anterior to the Reformation two religious guilds had halls, known as St. George's and Corpus Christi Halls. When these fraternities were dissolved, the buildings remained; one near the east of St. Martin's church, the other near its western extremity. The first of these fell into

entire disuse and decay; while the latter, Corpus Christi Hall, gradually superseded as a civic edifice the old Moot Hall. I have found in the hall books of the borough of Leicester entries as early as the 10th of Henry VIII., in which the hall of Corpus Christi Guild is referred to as the occasional place of meeting of the municipal body. A deed, bearing date the 5th of Elizabeth, states that the queen had conveyed the hall to Cecily Pickerell of Norwich, widow, who reconveyed it to the recorder of Leicester, Braham, evidently as the representative of the mayor and burgesses, not then formally incorporated.

Meanwhile, the old hall seems to have served as a lock-up or gaol, and was finally sold in 1653 to a maltster, who would undoubtedly convert the roomy old structure into a malt-house.

The Corpus Christi Hall would appear to have been enlarged when it was fairly in the hands of the civic authorities, not only in the reign of Elizabeth (about the year 1586), but in that of Charles I. Many particulars about the building will be found in the *Handbook of Leicester*.

The guildhall of Leicester is *within* one of the most picturesque old structures of the country, and is well described by your correspondent Kt. As you enter, its rude rafters rise directly from the ground on either hand, and embrace over the head of the visitor, forming pointed arches. As you advance along the floor the beams widen, and the Tudor timbering and architectural detail are clearly discernible; two staples still remaining on one of the braces, which tradition says sustained the scenery of the players in the time when theatrical performers were allowed to act there, and when even Shakspeare figured in the histrionic group. Having reached the western end you find yourself in front of the bench on which the mayor and magistrates sit to dispense justice, the ancient gilded frame for the mace (now tenantless) surmounting the chief magistrate's chair. The rich old mantelpiece of the mayor's parlour, and the fragments of painted glass in its windows, enhance and complete the antiquarian attractions of this relic of Edwardian and Elizabethan architecture.

JAYTER.

#### THE SEVENTH SON OF A SEVENTH SON.

Amongst the oddities which cross our path, I recollect one which, at the time it occurred, caused no small surprise to the young, of which I then was one. I think it must be about forty-six years ago, a man travelled about Hampshire professing to cure the blind, sick, and lame; and although he did not belong to the medical order, yet numerous cures were attributed to him, and he had quite a collection of crutches and walking-sticks, left by his patients, who, it was said, no longer required his

or their aid. I well know that he was looked upon by the common sort of people with wonder, and almost awe. The notion prevalent amongst them was, that, being the seventh son of a seventh son, he was endowed by nature with extraordinary healing powers. After a few months his fame, such as it was, evaporated, and I have not heard of him since, nor have I read of any pretender acting like him since then. Can any of your readers enlighten my darkness on the above, or on any other seventh of a seventh? and is there any account or tradition of a similar impostor in any other county of England? Also, if ancient or modern history records any such wonderful attributes in reference to a seventh daughter of a seventh daughter?

The above was written before I saw MR. COOPER'S allusion to the subject, in Vol. iii., p. 148. I hope to be favoured with that gentleman's further notice of the seventh son of a seventh son.

I should esteem it a favour if some one of your numerous and learned readers would inform me if that word denoting seven, which is in such frequent use in the Old and New Testaments, is susceptible of being rendered "several," "many," or some other indefinite quantity?

Seven appears also to be a favourite number in modern days. I subjoin a few of the many instances of its popular adoption:—

Seven ages.	Seven stars.
Seven Champions.	Seven stages of life.
Seven Churches.	Seven times.
Seven days in a week.	Seven times seven years a jubilee.
Seven days' notice.	Seven wise men.
Seven Dials.	A jury of seven matrons.
Sevenfold.	Seven wonders of the world.
Seven Hills.	Seven years' apprenticeship.
Seven months' child.	Seven years, a change.
Seven penitential psalms.	Seven years' transportation.
Seven senses.	Seven years' Income-tax.
Seven-shilling piece.	Sevenpence in the pound yearly; and these last are two of the
Seven Sisters.	Seven abominations.
Seven Sleepers.	
Seven sons.	
Seventh son of the seventh son.	

HENRY EDWARDS.

35. Gifford Street, Kingsland Road.

[The number seven has been a subject of particular speculation with some old writers, and every department of nature, science, literature, and art has been ransacked for the purpose of discovering septenary combinations. In the year 1502 there was printed at Leipsic a work entitled *Heptalogium Virgilii Salzbergensis*, in honour of the number seven. It consists of seven parts, each consisting of seven divisions. But the most curious work on the subject of numbers is the following, the contents of which, as might be expected, are quite worthy of the title: *The Secrets of Numbers according to Theological, Arithmetical, Geometrical, and Harmonical Computation; drawn, for the*

*better part, out of those Ancients, as well as Neoteriques. Pleasing to read, profitable to understande, opening themselves to the capacities of both learned and unlearned; being no other than a key to lead men to any doctrinal knowledge whatsoever.* By William Inggpen, Gent. London, 1624. In chap. ix. the author has given many notable opinions from learned men, to prove the excellency of the number seven:—"First, it neither begets nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, beget, but are not begotten; and that is the unarie. Others are begotten, but beget not; as the octonaria. Only the septenarie, having a prerogative above them all, neither begetteth, nor is begotten. This is its first divinity or perfection. Secondly, this is an harmonical number, and the well and fountain of that fair and lovely *Digramma*, because it includeth within itself all manner of harmony. Thirdly, it is a theological number, consisting of perfection. (See *Cruden*.) Fourthly, because of its compositure: for it is compounded of one and six; two and five; three and four. Now, every one of these being excellent of themselves (as hath been remonstrated), how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues."—Ed.]

ROBERT DRURY.

The credit attachable to *Madagascar: or Robert Drury's Journal during fifteen Years' Captivity on that Island*, has always appeared to me a subject worth a Note in your pages; but more particularly since the recent publication of Burton's *Narratives from the Criminal Trials of Scotland*.

In this latter work the author gives us an interesting account of the trial of Captain Green and his associates, in Edinburgh, for the murder of one Captain Drummond (a very memorable case, as it bore upon the Union of the kingdoms, at the time under discussion); and in course of his inquiries Mr. Burton has brought forth Drury's *Journal* to prove the existence of the said Captain Drury for many years subsequent to Green's execution for his murder!

It becomes, therefore, a serious question to ascertain whether Drury was a real or a fictitious character, and his book what it pretends to be, or the speculation of some clever writer, envious of the fame and profit derived by Defoe from the publication of a similar work. I would not take the subject out of such good hands as those of Mr. CROSSLEY, who has evidently something to offer us thereon; but would merely observe, by way of interesting your readers generally in the matter, that Drury, by the old octavo of 1729, now before me, did not flinch from inquiry, as he announces the book for sale "by the Author, at Old Tom's Coffee House in Birchin Lane," where, he says, "I am every day to be spoken with, and where I shall be ready to gratify any Gentleman with a further Account of any Thing herein contained;

to stand the strictest Examination, or to confirm those Things which to some may seem doubtful."

"Old Tom's" is still a right good chop-house in the locality named; and it would be interesting to know if there is any contemporaneous note existing of an evening with Robert Drury there. But for the misfortune of living a century and a quarter too late, I should doubtless often have found myself in the same box with the mysterious man, with his piles of books, and his maps of Madagascar, invitingly displayed for the examination of the curious, and the satisfaction of the sceptical. J. O.

#### FOLK LORE.

*Gabriel Hounds.*—Seeing that MR. YARBELL, the distinguished ornithologist, is a contributor to "N. & Q.," may I ask that gentleman, or any other correspondent, what is the species of bird whose peculiar yelping cry during its nocturnal migrations, has given rise to the superstition of the "Gabriel Hounds," so common in some rural districts? D.

*Weather Prophecy.*—Can any of your correspondents inform me as to the truth or falsehood of a proverb I have heard, namely, that the dryness or wetness of a summer may be prognosticated by observing whether the oak or the ash tree comes first into leaf? I cannot recollect which denoted which; but I should much like to know whether there is such a proverb, and whether there is any truth in it. G. E. G.

Oxford.

*Origin of Moles.*—Meeting with an octogenarian molecatcher a few weeks since, in the neighbourhood of Bridgwater, the old man volunteered the following account of the origin of moles, or *wants* as they are sometimes called in Somerset. "It was a proud woman, sir, too proud to live on the face of the earth, and so God turned her into a mole, and made her live *under* the earth; and that was the *first mole*." My informant was evidently much confirmed in his belief, by the fact of "moles having (as he said) hands and feet like Christians." W. A. J.

*Mistletoe.*—The mistletoe grows upon the *poplar tree*, near the railway station at Taunton, and likewise at White-Lackington near Ilminster. I have not seen any upon the oak. W. A. J.

#### Minor Notes.

*Byron's "Siege of Corinth."*—In the late Dr. Moir's *Lectures on the Poetical Literature of the last Half Century*, in commenting on Byron's *Siege of Corinth* he mentions "the glorious moonlight

scene in which Francesca and Alp part for the last time, *the one to die of a broken heart*, the other to perish in his apostasy." From this he evidently considers that in this celebrated scene it is the still living form of Francesca that visits her lover; but though Lord Byron has, according to his frequent practice, left this unexplained, the whole passage seems to me to show that his intention was, that the visit should be considered as a supernatural one. Space will not allow of my bringing forward the proofs of this, but it can be easily verified by any one who reads the passage in question attentively. A singular mistake occurs in p. 8. of the work above quoted. Could any one have supposed that a poet, and a writer on poetical literature, should be ignorant of the best known poetical name of the last century? Yet Mr. Moir talks of "*William*" Pope. He might as well have talked of "*Alexander*" Shakspeare. J. S. WARDEN.

*Goldsmith's "Poetical Dictionary."*—It has not been noticed by any of Goldsmith's biographers that, in addition to *The Art of Poetry*, in 2 vols. 12mo., 1762, published by Newbery, and *The Beauties of the English Poets*, in 2 vols. 12mo., 1767, published by Griffin, he also edited for Newbery an useful work entitled *A Poetical Dictionary, or the Beauties of the English Poets alphabetically displayed*, in 4 vols., 1761, 12mo. The Preface is evidently written by Goldsmith, and with his usual elegance and spirit, and the selection which follows is one of the best which has ever yet been made. It certainly deserves more notice than it seems hitherto to have received; and were it only that it contains Goldsmith's favourite passages, and may possibly have been a preparation and incentive to the composition of the *Traveller* and the *Deserted Village*, it ought not to be forgotten in the list of his compilations. In examining it I have frequently been struck by the appearance of lines and passages, and sometimes epithets, which were evidently in Goldsmith's mind when he wrote his two beautiful poems. Some, but not all, have been quoted as parallel passages by his editors. JAMES CROSSLEY.

*Corrupted Names.*—In Vol. i., pp. 215. and 299., are some notes on the ordinary corruptions of Christian names. One came once in my way which, as the name corrupted is not by any means an ordinary one, may not have occurred to many of your readers. I was called on to baptize a child by the name *Nucky*: fortunately it is my practice to ascertain the sponsor's intention in the vestry, before proceeding to the font; and I was able, with much difficulty, to make out that the name meant was *Ursula*, of which *Nucky* was their ordinary corruption. Passing from names of persons to those of places, I would add two corruptions to those named in your current volume: Wiveliscombe, pronounced Willscombe; Mine-

head, Minyard—both in Somerset; and Kenilworth, sometimes called Killingworth, in Warwickshire.

BALLIOLENSIS.

### Queries.

MR. HALLIWELL'S ANNOTATED SHAKESPEARE FOLIO.

"This volume contains several hundred very curious and important corrections, amongst which I may mention an entirely new reading of the difficult passage at the commencement of *Measure for Measure*, which carries conviction with it; and shows, what might have been reasonably expected, that *that to* is a misprint for *a verb*."—MR. HALLIWELL in *Notes & Queries*, p. 485.

In common, doubtless, with many other of your readers, I am curious to know what this *verb* can be, which, while *carrying conviction with it*, is yet so mysteriously withheld from publication.

In a small pamphlet, published a month or two since by MR. HALLIWELL, in opposition to *Mr. Collier's folio*, he lays down at p. 7. "a canon in philology;" from which he deduces the following as one of the "*circumstances under which no manuscript emendation of so late a date as 1832 will be admissible*."

"It will not be admissible in any case where good sense can be satisfactorily made of the passage as it stands in the original, even although the correction may appear to give greater force or harmony to the passage."

Now, in the case referred to from *Measure for Measure*, I had previously ("N. & Q." Vol. v., p. 410.) shown to MR. HALLIWELL that "*good sense can be satisfactorily made of the passage as it stands in the original*:" and therefore I feel the greater curiosity to know what *this verb* can be which carries conviction to him *even in the face of his own canon*?

A. E. B.

Leeds.

### RESTIVE.

Can the editor, or any of the readers of "N. & Q." account for the very prevalent misuse of the word *restive* or *restiff*? Of course, everybody knows that the affix *ive* or *iff* does not imply "privation," but the opposite; and that therefore *restive* means—as we find it defined in our dictionaries—"unwilling to stir," "inclined or determined to rest," &c.; but yet the most common use of the word now would require it to mean "unwilling to rest," "*restless*," "unquiet," &c. As the word is most frequently employed in newspaper paragraphs, in describing accidents arising from the *restiveness*, or much more frequently *restlessness*, of horses, we can easily account for the misuse of the word in such cases: as the free use of the whip, which is sure to follow the *restiveness* of a horse or ass, is almost as surely followed by a

sudden restlessness, at least when the nobler animal is under chastisement; what ends in restlessness and running away has thus got confounded with what it only has become, in some cases; while in others nothing is more common than to find the sudden shying and starting off of a horse, which has been anything but *restive*, described as such by some forgetfulness of the meaning of the word. Were the misuse of the word confined to such cases, however, it might not be worthy of notice in "N. & Q.;" but I think it will be found to extend further: for instance, in *The Eclipse of Faith* (recently published), although evidently written by a scholar, and one who weighs the meaning of words, I find the following passage:

"'But,' said Fellowes, rather warmly, for he felt rather *restive* at this part of Harrington's discourse," &c.

Here the word is evidently employed (instead of *restless*\*) figuratively for *impatient*; although I am not aware that a "bumptious" person might defend the word actually used, in the sense that the listener *refused to go along further* with the speaker. Still I think *restlessness* was the idea intended to be conveyed in the above passage, and that "impatient" would have been the better word, considering that it follows "he felt." J. R.

Brompton.

### REASON AND UNDERSTANDING ACCORDING TO COLERIDGE.

There is a remarkable discrepancy in the statements of Coleridge respecting reason and understanding.

(1.) *Friend*, vol. i. pp. 207-8. (Pickering.)—

"That many animals possess a share of understanding perfectly distinguishable from mere instinct we all allow. Few persons have a favourite dog, without making instances of its intelligence an occasional topic of conversation. They call for our admiration of the individual animal, and not with exclusive reference to the wisdom in nature, as in the case of *στοργή*, or maternal instinct: or of the hexangular cells of the bees. . . . We hear little or nothing of the instincts of the 'half-reasoning elephant,' and as little of the understanding of caterpillars and butterflies."

*Aids to Reflection*, vol. i. pp. 171-3. (Pickering.) Here, after quoting two instances from Hüber about bees and ants, he says, —

"Now I assert that the faculty in the acts here narrated does not differ in kind from understanding."

Does Coleridge mean to tell us that bees and ants have the same faculty (understanding) as dogs and elephants?

\* Or instead of "fidgetty," as one would likely have expressed it in familiar conversation.



(2.) *Friend*, vol. i. pp. 216-7.—

"For a moment's steady self-reflection will show us that, in the simple determination 'black is not white,' or 'that two straight lines cannot include a space,' all the powers are implied that distinguish man from animals; first, the power of reflection; second, of comparison; third, and therefore suspension of the mind; fourth, therefore of a controlling will, and the power of acting from notions, instead of mere images exciting appetites; from motives, and not from mere dark instinct."

And after relating a story about a dog who appeared to have employed the disjunctive syllogism (in relation to which see Cottle's *Reminiscences*, vol. i. pp. 48-9.), Coleridge remarks,—

"So awful and almost miraculous does the simple act of concluding, 'take three from four, and there remains one,' appear to us, when attributed to one of the most sagacious of all brute animals."

*Aids to Reflection*, vol. i. p. 175.—

"Understanding is the faculty of reflection, reason of contemplation." And p. 176.—"The understanding, then, considered exclusively as an organ of human intelligence, is the faculty by which we reflect and generalize. . . . The whole process [of the understanding] may be reduced to three acts, all depending on, and supposing a previous impression on, the senses: first, the appropriation of our attention; second (and in order to the continuance of the first), abstraction, or the voluntary withholding of the attention; and, third, generalisation; and these are the proper functions of the understanding."

*Aids to Reflection*, vol. i. p. 182. note.—

"So far, and no further, could the understanding carry us; and so far as this, 'the faculty judging according to sense' conducts many of the inferior animals, if not in the same, yet in instances analogous and fully equivalent."

Does Coleridge, then, mean us to understand him as saying, that many of the brutes can reflect, abstract, and generalise?

(3.) *Friend*, vol. i. p. 259.—

"Reason! best and holiest gift of God, and bond of union with the Giver; the high title by which the majesty of man claims precedence above all other living creatures—mysterious faculty, the mother of conscience, of language. . . ."

*Aids to Reflection*, vol. i. pp. 176—182.—Coleridge here gives his reasons for considering language a property of the understanding; and, in p. 195., adds,—

"It is, however, by no means equally clear to me that the dog may not possess an *analogon* of words which I have elsewhere shown to be the proper objects of the 'faculty judging according to sense.'"

Does Coleridge mean that the inferior animals may have language?

Who, of your many able correspondents, will assist me in unravelling this complicated tissue?

C. MANSFIELD INGLEY.

*Minor Queries.*

*Banning or Bayning Family.*—I am desirous of knowing if there was a family of the name of *Banning* or *Bayning* seated in Ireland at the close of the sixteenth century; and whether there was any other branch in England excepting that in Essex. K.

*Ladies styled Baronets.*—An ancestor of mine, Sir Anthony Chester, Bart., of Chichley Hall, Bucks, in his will, dated Nov. 26, 1635, and proved in the Prerogative Court of Canterbury, Dec. 9, 1635 [128 Sadler], desires "to be buried in the north part of Chichley Church, in the same vault with Dame Elizabeth Chester, Baronet, his first wife." Are there any other instances of ladies of the same rank being styled Baronet about this time? I may mention that this Lady Chester was daughter to Sir Henry Boteler, of Hatfield Woodhall, Herts, and sister to John Lord Boteler, of Bramfield. TEWARS.

*St. Christopher and the Doree.*—Brand, in his *Popular Antiquities*, vol. iii. p. 194., says that the fish called the Doree is traditionally said to have derived the spots on its sides from the fact of St. Christopher, in wading through the arm of the sea, having caught a fish of this description *en passant*, and having left as an eternal memorial of the fact an impression on its sides to be transmitted to all posterity.

Can any of your readers inform me from what source Brand derived this idea? E. A. H. L.

*Custom of Women wearing Masks in the Theatre.*—When did this custom originate? It was not common before the civil wars, nor in fashion till some time after the Restoration. Masked ladies are often mentioned in the prologues and epilogues to the plays of Dryden, Lee, Otway, &c. The custom probably originated in France. A dispute which ended in a duel (concerning a Mrs. Fawkes) caused the entire prohibition of women's wearing masks in the playhouse. This was about the 5th of Queen Anne. EDWARD F. RIMBAULT.

*Brass of Abbot Kirton; Matrices.*—When was the brass of Abbot Kirton, in Westminster Abbey, removed? Have there been any brasses taken away (of which the *matrices* have been also removed); and if so, in whose possession are they at the present time? UNICORN.

*Lines on Chaucer.*—

"Swan-like, in dying  
Famous old Chaucer  
Sang his last song."

Who is the author of the above lines? ELIZA.

*The Nacar.*—What species of shell-fish is the *Nacar*, said to be found in some of the islands of the Mediterranean, and off the east coast of

Spain. Is it not the same fish from which what is called mother-of-pearl is taken? Has not some part of it, the beard or otherwise, been spun and wove? Is the *Nacar* the true name, or only local; and, if so, what is the scientific appellation?

CYRUS REDDING.

*Cilgerran Castle.*—I shall be much obliged to any correspondent of "N. & Q." who will direct me to any charters or other early records relating to this castle of Kilgerran, or Cilgerran, which is situated near Cardigan.

LLEWELLYN.

*Use of Slings by the Early Britons.*—In the course of the very interesting operations at present in progress on Weston Hill, there have been frequently found in the hut-pits small accumulations of shore-pebbles, of the size most convenient for slings, for which it is supposed they were intended. Any information on this topic will be received with many thanks. It is worth noting that to this day the boys of the obscure village of Priddy, on the Mendips, are notorious for the skill with which they can hit a bird on the wing with a stone thrown by the hand.

HENRY G. TOMKINS.

Weston super Mare.

*"Squire Vernon's Fox Chase."*—Can any of your correspondents refer me to a copy of the ballad called "Squire Vernon's Fox Chase?" I am anxious to meet with an original copy, and also to know if it has been reprinted in any modern collection.

R. S.

*The Death Watch.*—Has there appeared in any of your former Numbers a Note upon the popular, but now exploded "death watch?" In earlier life, an instance of it occurred in my presence, which did at the time, and does even now, "puzzle the sense." The noise (like the ticking of a watch) was so painfully distinct, that I endeavoured twice to discover the source of it, but in vain. I made a note of it at the time, but the narrative (although perfectly correct) reads so much like the speculation of a sick brain, that I hesitate to send it. If you would put this Query (however briefly), I should much like to see it discussed in your interesting pages.

M. W. B.

*Genealogical Queries.*—I beg to trouble you with the following Queries:—

On what day of the year 1690 did Elizabeth Bayning, created Countess of Sheppy for life, die? and where was she buried?

Where was buried Anne Palmer, alias Fitzroy, Countess of Sussex? She died 16th May, 1722. The Earl was buried at Chevening.

Was Sir John Mason, who died Treasurer of the Chamber, &c., 21st April, 1566, Chancellor of the Duchy of Lancaster? He is so designated in one of the Harl. MSS. He was twice Chancellor of Oxford.

G. STEINMAN STEINMAN.

*Ben Jonson's adopted Sons.*—They are said to be twelve in number. Alexander Brome was one; Bishop Morley another. Can any of your correspondents give the names of the other ten? By doing so, it will oblige an

INQUIRER.

*Kyrle's Tankard at Balliol.*—A very beautiful silver tankard, bearing the following inscription, with the arms of the donor engraved in the centre of the body of the cup; the first two words above, the others beneath the arms, was presented to Balliol College, Oxford, by that celebrated and excellent man, John Kyrle, Esq., better known by his world-wide appellation, "The Man of Ross." It will be perceived from the inscription that he was a gentleman commoner of that society:

"Poculum Charitatis.

Ex dono Johannis Kyrle, de Rosse, in agro Herefordiens, et

hujus Collegii Socio Commensalis."

It weighed upwards of five pounds, and the cover was lifted up by his crest, a hedgehog. It is said to have been always produced at table when a native of Herefordshire favoured the society with his company. Can any of your correspondents favour me with the following particulars:—Is the tankard still in existence, and has it been ever engraved? If so, in what work? Is there any record in the college books to show in what year, and upon what occasion, it was presented?

J. B. WHITBORNE.

*Irish Language in the West Indies.*—The atrocities which Oliver Cromwell committed in Ireland are fresh in the memory of the poorest Irishman, and his memory held in the deepest execration: every ruined fortress that we pass is ascribed to the great castle-killer, and the peasant's bitterest malediction is, "*Mallachd Cromwell ort*" (The curse of Cromwell on you).

The particular atrocity of Oliver's that we have to do with at present is thus stated by Dodd, vol. iii. p. 58:—

"At Drogheda all were put to the sword together with the inhabitants, women and children, only about thirty persons escaping, who, with several hundreds of the Irish nation, were shipped off to serve as slaves in the island of Barbadoes, as I have frequently heard the account from Captain Edw. Molyneux, one of that number, who died at St. Germain's, whither he followed the unfortunate King James II."

The following note occurs in a paper on the Irish language, read by Mr. Scurry before the Royal Irish Academy, Oct. 1826:

"It is now ascertained that the Irish language is spoken in the interior of many of the West India islands, in some of which it may be said to be almost vernacular. This curious fact is satisfactorily explained by documents in the possession of my respected friend James Hardiman, Esq., author of the *History of Galway*. After the reduction of Ireland by Cromwell and his

myrmidons, the thousands who were 'shipped to the Caribbees,' so these islands were then called, 'and sold as slaves,' carried with them their language. *That they preserved, and there it remains to this day.*"

Will some of your correspondents acquainted with the West Indies inform me if the Irish language be still spoken there, or if it be degenerated and merged into the *talkee-talkee*, or negro jargon?

EIBIONNACH.

"*Battle of Neville's Cross.*"—Can any of your correspondents inform me the name of the author of the "*Battle of Neville's Cross*," a prize poem, published about thirty or forty years ago? G.

*Sir Walter Raleigh's Ring.*—Can any of your correspondents inform me what has become of the ring Sir Walter Raleigh wore at his execution, and in whose possession it now is, as I have reason to believe it is still in existence as a heir-loom?

BOSQUECILLO.

"*Narne; or, Pearle of Prayer.*"—I should feel obliged to any of your correspondents if they could give me any information of the following work, which I am unable myself to trace in any catalogue or bibliographical work:—

"*Narne* (by William P. of Dysart), *Pearle of Prayer* most Pretious and Powerful, &c. 18mo. Dedicated to Charles First (dated from Dysart the 28th May, 1630), and afterward to the Right Virtuous and Worshipfull Patrons of this famous Citie of Edinburgh, David Aikenhead most Worthie Lord Provost, &c., and to the whole Counsell, &c., of Edinburgh, &c. (dated from Dysart the last of May, 1630), 456 pp. (Concluding with a part of a page of 'Faults escaped' on the recto of last leaf.) Edinburgh, printed by John Wreittoun, 1630."

J. B. RONDEAU.

*Sir George Howard.*—Sir N. W. Wraxall (*Historical Memoirs*, vol. iv. p. 614.) says of Field-Marshal Sir George Howard—

"His legitimate descent from, or alliance by consanguinity with, the Dukes of Norfolk, notwithstanding the apparent evidence of his name, was I believe not established on incontestable grounds."

Now it is well known that the Effingham branch of the house of Howard, to which Sir George Howard is reputed to belong, is a genuine one: so Wraxall must be understood as casting a slight on the legitimacy of Sir George. Are there traces of any scandals confirming this suspicion? TEWARS.

"*Love me, love my Dog.*"—Whence comes this proverb? It is quoted by St. Bernard: "*Dicitur certe vulgari quodam proverbio: Qui me amat, amat et canem meum.*"—*In Festo S. Michaelis, Sermo Primus*, sect. iii. p. 1026. vol. i. Parisiis, 1719, fol. RT.

Warmingtton.

*Mummy Wheat.*—In January, 1843, a near relative of mine, related by marriage to Mr. Martin

Tupper, gave my father some grains of wheat, which he had the authority of Sir G. Wilkinson, direct or indirect, to believe to have been taken out of a mummy case, and to be in fact ancient Egyptian wheat, perhaps a couple of thousand years old at least. These were planted in a flower-pot, took root, grew, and had attained the height of many inches, when a cow got into the place where the pot was and ate the plants down. From the roots sprouted again a second crop of stems and leaves, and a similar catastrophe befell the second growth, frustrating the hopes of several anxious young amateur agriculturists, so that we never saw more than the leaves of this crop. In making the inquiries necessary to certify myself that these facts are true, I met with a lady who had seen a small quantity of wheat plants, the produce alleged of mummy wheat, and who spoke of it as a beautiful looking plant, with several stems from each root, and several ears on each stem. I could not ascertain whether this was the fruit of mummy wheat in the first or in the second generation. There was no question that it was sprung from grains taken out of a mummy. I believe that in the case of which I speak as having occurred within the range of my own acquaintance, the wheat was some of the same that Mr. M. F. Tupper possessed. PEREZ.

*A Photographic Query.*—Is it probable that the number of stones and marbles which, without the aid of art, represent human and other figures, may have been natural photographs from the reflection of objects in a strong glare of sunlight? Some of those mentioned by D'Israeli in the *Curiosities of Literature* are so singular, that if this interpretation be not admitted, we must suspect them to be factitious. One particular example will serve as an illustration:

"Pancirollus, in his *Lost Antiquities*, attests that in a church at Rome, a marble perfectly represented a priest celebrating mass and raising the host. Paul III. conceiving that art had been used, scraped the marble to discover whether any painting had been employed: but nothing of the kind was discovered."

Its classification amongst *Lost Antiquities* seems to imply that the operation destroyed it, which proves that the figures were only on the surface; an argument in favour of its being a natural photograph. Any powerful die would have penetrated the pores of the stone for some considerable distance.

R. F. LITLEDAL.

Dublin.

"*Stunt with false care.*"—Where are the following lines, quoted by Charles Villiers in one of his corn-law speeches, to be found?

"Stunt with false care what else would flourish wild,  
And rock the cradle till they bruise the child."

J. N. O.

*Winchester College.*—Who wrote the account of Winchester College in Ackermann's *History of the Public Schools*? MACKENZIE WALCOTT, M.A.

*Old Royal Irish Academy House, Grafton Street.*—This interesting building is now some two months abandoned, and bills on the windows announcing it "to be let, or the interest in the lease to be sold," I wish to ask through "N. & Q." if any person intends to make a drawing or other memoranda of the house, ere it undergoes a thorough alteration, as it certainly will, if taken for commercial purposes. I am not aware of any sketch of the house, except one in the fourth volume of the *Dublin Penny Journal*, p. 129.; but I do not think that this, or its accompanying description, are well suited to the character of the institution. R. H.

Dublin.

*Quotations wanted.*—

"Chords that vibrate sweetest pleasures  
Thrill the deepest notes of woe."

"Like a fair lily on a river floating,  
She floats upon the river of his thoughts."

CAPTAIN CUTLER.

*Shakspeare's Seal.*—Some years ago, when in Warwickshire, a wax impression of a seal was given to me by a gentleman as that of William Shakspeare. The gentleman had no means of verifying its authenticity, beyond the bare but positive assurances of the person from whom he had received it, an inhabitant of Stratford.

The appearance of the seal is not against the hypothesis of its genuineness. It is circular: the device is the well-known ornament called the *True Lover's Knot*, cut somewhat rudely in intaglio, apparently in steel; a favourite ornament in Tudor architecture from the time of Anne Boleyn downwards.

Can any of the readers of "N. & Q." encourage me to believe in the genuineness of this relic?

SYDNEY SMIRKE.

*The long-lived Countess of Desmond.*—An acknowledgment is due to THE KNIGHT OF KERRY for his recent interesting communication respecting the portraits of this remarkable old lady: and, at the same time, the KNIGHT may be requested to cause the portrait in the possession of Mr. Herbert, M.P., to be inspected; for it is respectfully suggested that the date on that picture is 1604, and not 1614.

This first date will correspond more closely with the age usually ascribed to the aged Countess.

It is said that an engraving of the portrait in THE KNIGHT OF KERRY's possession stated that she was "born in 1464." Can any of your correspondents refer to this engraving, and say

whether there is such an inscription on it, and if any authority is given for that date? H. F. H.

*Minor Queries Answered.*

*Temple Church and Lincoln's Inn Chapel.*—Why is it, and whence results the practice of putting ladies on one side of the church and chapel, or in a separate place by themselves, in these societies? Are the lawyers so attractive that the devotions of the fair sex would be interrupted?

L. I.

[The lawyers no doubt are lovers of hoar antiquity and primitive customs. "Let the doorkeepers attend upon the entrance of the men; and the deaconesses upon the entrance of the women." (*Apost. Const.*, lib. ii. can. lvii.; see also lib. vii. can. xxvi.) In the First Book of King Edward, A.D. 1549, the following rubric occurs: "As many as shall be partakers of the Holy Communion shall tarry still in the quire; the men on the one side, and the women on the other side."—See Wheatly on the *Common Prayer*, chap. vi. sect. 13.]

*Edmund Bohun.*—In Bright's Catalogue appears, "No. 2939. *Historical Collections*, 1675—1692. 8 vols. folio; formed by Edmund Bohun." Has this collection been dispersed? or where is it now? Bohun refers to it repeatedly in his private diary, which I am printing. S. W. RIX.

Beccles.

[From the article "Bohun" in Rose's *Biographical Dictionary* it appears that these *Historical Collections* have been used in the following work: "*The great Historical, Geographical, and Poetical Dictionary*, Lond. 1694, folio, wherein are inserted the last Five Years' Historical and Geographical Collections, which the said Edm. Bohun, Esq., designed for his own Geographical Dictionary, and never extant till in this work."]

"*Nimrod.*"—Will some of your correspondents be good enough to tell me who is the author of a very remarkable book entitled *Nimrod: a Discourse upon certain Passages of History and Fable*, London: Priestley, 1828, 4 vols.; and can any one inform me for what purpose or with what intention the book was written? I believe it was suppressed soon after its publication. I have only met with two other copies, besides my own. H. G.

[We believe that this work, for some reason or other, was suppressed, but not till after about one hundred copies had been circulated. It is attributed to the Hon. Algernon Herbert, author of *Cyclops Christianus; Antiquity of Stonehenge.*]

*Replies.*

THE THREE ESTATES OF THE REALM.

(Vol. iv., pp. 115. 196. 278.; Vol. v., p. 129.)

The quotations I have produced on the question, Which are the *Three Estates of the Realm*? appear

to CANON. EBOR. "quite to support his own positions." I must therefore again ask leave to defend the view which I advanced in Vol. iv., p. 115., and will endeavour, whether it be a right or wrong one, to express my arguments in support of it so definitely and distinctly as not again to leave room for any misapprehension of them. To adopt CANON. EBOR.'s threefold division:—

1. *The Three Estates of the Realm are the Nobility, the Clergy in Convocation, and the Commons.* In this order they are ranked in the collect I quoted, and in which they are described as "assembled in parliament;" i.e. *en plein parlement*. The following extract plainly bears out my view:

"And that this doctrine (viz. that the Clergy are an *extrinsic part* of Parliament, or an *Estate of the Realm*) was still good, and the language much the same, as low as the Restoration of Charles II., the *Office* then answer set out for the 5th of November shews, where mention is made of 'the Nobility, Clergy, and Commons of this realm, then assembled in Parliament': for to say that by 'the Clergy of this realm,' my Lords the Bishops only are intended, were so absurd a gloss, that even Dr. Wake's pen would, I believe, be ashamed of it. And if they were then rightly said to be 'assembled in Parliament,' they may as rightly be said to be so assembled still: and if 'assembled in Parliament,' why not 'a member of Parliament?' to those intents and purposes, I mean, for which they are assembled in it."—*Atterbury's Rights, Powers, and Privileges of Convocation*, 2nd edit., p. 305.

The same order is observed in Sir Edward Coke's speech on Garnet's trial:—

"For the persons offended, they were these:—the King . . . the Queen . . . the noble Prince; . . . then the whole royal issue. The Council, the Nobility, the Clergy; nay, our whole religion itself," &c.

And if CANON. EBOR. wishes for a more decisive authority on the matter, he will find it in *An Act for granting Royal Aid unto the King's Majesty*, passed in 1664.

2. *The Convocations of the Clergy ARE a part of the Parliament.* This fact, and its importance, has been generally overlooked or disregarded by writers on Convocation. They have almost uniformly, while endeavouring to substantiate its synodical authority and purely ecclesiastical influence, omitted to point out its position as a part of our parliamentary constitution: the result has been a degree of vagueness and uncertainty on the subject.

The clearest and most distinct way of demonstrating this proposition, that the Convocation is a part of Parliament, will be, after noting that in our early historians *Convocatio* and *Parliamentum* are synonymous, first, to bring forward evidences that it was often regarded as being so somewhat late in our history, that is, just before its sessions were suppressed; and, in the next place, to produce facts, documents, and extracts which display

this parliamentary character in the earlier stages of its existence. To begin, then, with Burnet, whose statements must be taken with allowance, as those of a hot anti-convocational partisan, as he had indeed good reasons for being:—

"When the Bill (Act of Comprehension) was sent down to the House of Commons, it was let lie on the table; and, instead of proceeding in it, they made an address to the King for summoning a Convocation of the Clergy, to attend, according to custom, on the session of Parliament. The party against the Government . . . were much offended with the Bill of Comprehension, as containing matters relating to the Church, in which the representative body of the clergy had not been so much as advised with."—Burnet's *History of his own Times*, book v.

In his account of the Convocation of 1701, the facts which he details are important. After saying that "the clergy fancied they had a right to be a part of the Parliament," he continues:—

"The things the Convocation pretended to were, first, that they had a right to sit whenever the Parliament sat; so that they could not be prorogued, but when the two Houses were prorogued. Next they advanced that they had no need of a licence to enter upon debates and to prepare matters, though it was confessed that the practice for a hundred years was against them; but they thought the Convocation lay under no further restraint than that the Parliament was under; and as they could pass no Act without the Royal assent, so they confessed that they could not enact or publish a Canon without the King's licence. Antiently the Clergy granted their own subsidies apart, but, ever since the Reformation, the grant of the Convocation was not thought good till it was ratified in Parliament . . . In the writ that the bishops had, summoning them to Parliament, the clause, known by the first word of it, 'Præmunientes,' was still continued. At first, by virtue of it, the inferior clergy were required to come to Parliament, and to consent to the aids there given: but after the archbishops had the provincial writ for a Convocation of the province, the other was no more executed, though it was still kept in the writ, and there did not appear the least shadow of any use that had been made of it, for some hundreds of years; yet now some bishops were prevailed on to execute this writ, and to summon the clergy by virtue of it."—Book vi.

With this last extract from Burnet, let the following from Lathbury be compared:—

"This clause, it appears, was inserted in the bishops' writ in the twenty-third year of Edward I. When assembled by this writ, the Clergy constituted a State Convocation, not the Provincial Synod. When the clause was inserted, there was a danger of invasion from France; and it is clear that the Clergy were not assembled by this clause as an Ecclesiastical Council, but to assist the King in his necessities. This is evident from the words '*hujus modi periculis et excoꝑitatis malitiis obviandum.*' The clause was, however, continued in the writ after the cause for its insertion had ceased to exist: but whenever they were summoned by virtue of this writ, they constituted a part of the Parlia-

ment. The clause, with a slight variation, is still retained in the writ by which the bishops are summoned to Parliament.—Lathbury's *History of the Convocation of the Church of England*, p. 121.

It will be obvious, then, and plain to the reader of the above passage, that when the clergy were summoned by this clause *Præmunientes*, in the writ directed to the archbishops, they were summoned to be a part of Parliament; but the King's writ was that which made Convocation what it was—which made it a legal, constitutional, parliamentary assembly, with definite power and authority—instead of a simple synodical meeting of the clergy, whose influence would be solely moral or ecclesiastical. Convocation, from the time of Edward I., that is, from its first beginning, has been a part of parliament, being “an assembly of ecclesiastics for civil purposes, called to parliament by the King's writ” to the archbishops; and before the time of Henry VIII. it voted subsidies to the King independently of the Houses of Lords and Commons. Of this clause *Præmunientes*, CANON. EBOR. has taken no notice whatever, although in the extract from Collier it was expressly stated that the proctors of the clergy were “summoned to parliament” and “sent up to parliament” by it, and, when assembled in the Lower House of Convocation, they were esteemed the *Spiritual Commons* of the realm, and a constituent part of “the great Council of the nation assembled in parliament.” But as mere assertions, or even uncorroborated deductions, are but of little value without facts, I must establish this much by producing authorities.

The design of Edward I. for reducing the clergy to be a part of the Third Estate, by means of this præmunitory clause, is sufficiently known, as is also the fact that the clergy were unwilling to give up their own synods; and though, in obedience to the King's summons, they came to parliament from both provinces, yet shortly after they met by themselves, and constituted a body which was at once synodical and parliamentary.

“Now, then, though the *Præmunientes* was obeyed nationally, yet the clergy that met with the Parliament acted provincially, i.e. the clergy of that province where the Parliament was held acted as a Synod convened by their metropolitan, and the clergy of the other province sent their deputies to the Lay Assembly to consult for them; but taxed themselves, and did all manner of ecclesiastical business, at home in their own province. And this was pitched upon as a means of complying with the Canons of the Church, which required frequent Provincial Councils, and yet paying their attendance in Parliament: the Archbishop's mandate summoned them to the one, and the præmunitory clause to the other, and both were obeyed.”—Atterbury on Convocation, p. 243.

The same view is taken by Kennet in his *Ecclesiastical Synods and Parliamentary Convocations in the Church of England*.

Here, then, is the origin of Convocation, strictly so called, viz. the Clergy withdrawing themselves from the Commons into a separate chamber for purposes of debate, and for transacting their own business independently, but yet not ceasing thereby at all to be a part of that parliament, to their being summoned to which they owed the opportunity of meeting in their provincial synod, which was *Congregatio tempore Parliamenti*.

We hear of the clerical proctors being occasionally present in the House of Commons in the earlier part of our history; and we may reasonably infer that they would not have been so present unless they had a right to have been there. If they had that right, then they were a part of parliament. They certainly had that right by the clause *Præmunientes* so often referred to, “according to antient usage;” but they waived the exercise of it, on finding it more advantageous to deliberate by themselves. At a later period they wished to resume their right, and therefore petitioned “to be admitted to sit in parliament with the House of Commons, according to antient usage,” of which Commons they had of usage considered themselves the *spiritual* part. An instance in point we shall find in a petition of Parliament to Henry IV. :—

“Suppliant humblement les Communes de vostre Roialme, sibien *Espirituelz* come *Temporelz*.”—Rot. Parl. 7 & 8 Henry IV. n. 128.

And again, in a proclamation of the 35 Henry VIII. :—

“The Nobles and Commons both *Spirituell* and *Temporall*, assembled in our Court of Parliament, have, upon good, lawful, and virtuous grounds,” &c.

And “Direction to Justices of Peace,” by the same King :—

“HENRY R.

“Trusty and right well-beloved,—We grete you well . . . and also by the deliberate advice, consultation, consent, and agreement, as well of the Bishops and Clergie as by the Nobles and Commons Temporal of this our Realme assembled in our High Courte of Parliament, and by authoritie of the same, the abuses of the Bishop of Rome, . . . but also the same our Nobles and Commons bothe of the Clergis and Temporalitie, by another several acte,” &c. —Weever's *Fam. Mon.*, p. 83., quoted by Atterbury.

For multitudinous examples of the Convocation Clergy, “*Prælati et clerus*,” being spoken of as not only of the parliament, but present in it, I must refer CANON. EBOR. to Atterbury's work, pp. 61, 62, 63.

And it is certain that, before the Commons can be proved to have been summoned to parliament at all, the inferior clergy sat there. In the parliament of Henry III. held at Westminster, 1228, there sat “the Archbishops, Bishops, Abbots, Priors, Templars, Hospitallers, Earls, Barons,

*Rectors of churches, and they that held of the King in chief*" (*Mat. Paris*, p. 361.), in which the order of precedence is worth observing.

One more argument of CANON. EBOR.'s has to be met. He says (Vol. iv., p. 197.), "The Convocation of the Clergy never met either the sovereign or the parliament." The following quotations will destroy this position:—

"Though sometimes the King himself has vouchsafed to appear and sit in Convocation, when it was called for some extraordinary cause; as in Arundel's Register *Henry IV. is remembered to have done* (in Conv. habitâ 23 Jul. 1408, causâ Uniones)." — *Atterbury*, p. 20.

Also:

"Until the reign of Henry VII., there is a doubt whether the Convocation of the Clergy, then in separate existence from the Parliament since Edward I., had transacted purely ecclesiastical business not connected with the Government, or where the King was not present in person. (Henry IV., *Wilkins*, p. 310.) In the reign of Henry VIII., who also sat in Convocation, no Church Provincial Synod was held, and the House of Lords met and adjourned on the days on which Convocation transacted business in consideration to the bishops, who were barons of Parliament, and also members of the Upper House of Convocation. (*Wake*.)" — *Diocesan Synods*, by Rev. W. Pound, M.A.

3. *The Clergy were not, and are not, represented in parliament by the Spiritual Lords.* The bishops are called to the House of Lords as barons; just in the same manner as the abbots and priors were formerly summoned, *not as representing any body of men*, but as holding *in capite* of the King. The prelates have sat in the House of Lords since William I., not as peers or nobles by blood, nor as representatives, but by virtue of this tenure. They certainly were not considered as *representatives* before the Reformation; and that the same opinions respecting them prevailed still later, will appear from the decision of the House of Commons in 1 Mary, that a clerk could not be chosen into that House, "because he was *represented* already in another House;" and again, from a speech in the Commons by Mr. Solicitor St. John on the "Act to take away Bishops' Votes in Parliament:"

"1. Because they have no such inherent right and liberty of being there as the Lords Temporal and Peers of the Realm have; *for they are not there representative of any body else; no, not of the clergy*; for if so, then the clergy were twice represented by them, viz. in the Lords' House and in the Convocation; for their writ of election is to send two clerks *ad consentiendum*, &c. Besides, none are there representative of others, but those that have their suffrages from others; and therefore only the clerks in Convocation do represent them.

"3. If they were representative of the clergy, as a third estate and degree, no act of parliament could be good if they did wholly disassent; and yet they have

disassented, and the law good and in force, as in the Act for establishing the Book of Common Prayer in Queen Elizabeth's time. They did disassent from the confirming of that law, which could not have been good if they had been a third estate, and disassented." — *Rapin's History of England*, book xx.

And in the same parliament Lord Falkland—

"Had heard many of the clergy protest, that they could not acknowledge that they were represented by the bishops. However, we might presume that, if they could make that appear, that they were a third estate, the House of Peers, amongst whom they sat, and yet had their votes, would reject it." — *Clarendon's History of the Rebellion*, book iii.

That the Clergy in Convocation make statements to the House of Peers through the bishops, only proves that the latter were a medium of communication between the two; as does also, that on March 18th, 1662, "the President informed the Convocation that the Lord Chancellor had desired the Bishops to thank them in the name of the Peers." CANON. EBOR. admits that the bishops do not represent the clergy, except by a fiction; the Canons declare that *Convocation does represent* them. His position therefore falls at once to the ground.

I have set down the arguments necessary for maintaining my first position against CANON. EBOR., whether they be good or bad, with sufficient positiveness and distinctness to prevent their being again mistaken. I would close the subject with the words of Atterbury:

"If I should affirm that the Convocation attended the Parliament as *One of the Three Estates of the Realm*, I should say no more than the Rolls have in express terms said before me; where the King is mentioned as calling *Tres status Regni ad Palatium suum Westm.*, viz. *Prelatos et Clerum*, Nobiles et Magnates, necnon *Communitates dieti Regni*." — *Rot. Parl.* 9 Henry V. n. 15.

WILLIAM FRASER, B.C.L.

#### BURIALS IN WOOLLEN.

(Vol. v., p. 414.)

Your correspondent the Rev. E. S. TAYLOR is referred to 30 Car. II. c. 3., and 32 ejusdem c. 1., for an answer to his inquiry respecting burials in woollen. The former Act is entitled, "An Acte for the lessening the importation of linnen from beyond the seas, and the encouragement of the woollen and paper manufactures of the kingdome." It prescribes that the curate of every parish shall keep a register, to be provided at the charge of the parish, wherein to enter all burials, and affidavits of persons being buried in woollen; the affidavit to be taken by any justice of peace, mayor, or such like chief officer in the parish where the body was interred: and if there be no officer, then by any

curate within the county where the corpse was buried (except him in whose parish the corpse was buried), who must administer the oath and set his hand gratis. No affidavit to be necessary for a person dying of the plague. It imposes a fine of 5*l.* for every infringement; one half to go to the informer, and the other half to the poor of the parish.

I have not been able to ascertain when this act was repealed, but imagine it to have been of but short continuance. Is there no mistake in the date of the affidavit quoted by Mr. Taylor? Is 1769 a *lapsus* for 1679? The first entry in the book provided for such purposes in this parish bears date August, 1678, and there is no entry later than 1681, which appears also to be the limit of the Act's observance in the adjacent parish of Radcliffe. There, the entries immediately follow the record of the burial itself in the registers, and not in a separate book, as with us.

Under the year 1679 occurs the following memorandum in the parish registers of Radcliffe:

"An orphan of Ralph Matther's, of Radcliffe, was buried y<sup>e</sup> 9th day of April, and testified to be wounded in woollen onely, under the hand of M<sup>r</sup> William Hulme."

In the churchwardens' accounts of this parish (Prestwich) for the year 1681 is found the following item of receipt:

"Received a fine of James Crompton for burining his son and not bringinge in an affidavit according to the Acte for buryng in woollin, 02 · 10 · 00."

JOHN BOOKER.

Prestwich, Manchester.

The act of parliament imposing a penalty upon burials, where any material but wool was made use of, was 30 Car. II. stat. 1. c. 3., afterwards repealed by the 54 Geo. III. c. 108. I am able to adduce an instance of the act being enforced, in the following extract from the churchwardens' book of the parish of Eye for the year 1686-7:

"Rec. for M<sup>r</sup> Grace Thrower bee- } 02 10 00.  
inge buried in Limen - }

J. B. COLMAN.

Eye.

BRAEMS' MS. "MEMOIRES TOUCHANT LE COMMERCE."

(Vol. v., p. 126.)

In the hope of satisfying the curiosity of J. M., I will communicate the information concerning Daniel Braams which I find in my family papers.

According to a genealogical tree in my possession, confirmed and delivered 13th September, 1661, by the kings-at-arms and heralds of Brabant\*,

Daniel Braams descended from an illustrious family of Brabant, a younger branch of the Vilains, of the house of the burgraves, or viscounts of Ghent.

During the Spanish religious persecutions, about 1550, his ancestors emigrated from Flanders, and settled at Dover.

His father was Daniel Braams\*, keeper of the regalia of Charles I., and in high favour at court. On Cromwell's coming to power he fled, and soon after died, leaving an only son in childhood, by his widow, Mary, daughter of the well-known navigator Jacob le Maire.

Mary, with her youthful son Daniel, settled in Holland, where she had many relatives, and contracted a second marriage with Andreas Schnellingwouw. She soon after went to the East Indies with her husband, who had been appointed secretary to the *Schepenen* at Batavia. Thus, Daniel Braams went very early to the Indies, where he passed a great part of his life. He became General Accountant of the East India Company at Batavia, and for his services received a gold chain and a medal.

In the family papers in his own hand now before me, he writes:

"The 29th November, A<sup>o</sup> 1686, I set sail with my family from Batavia, in the ship *Kastricum*, to return to Europe, after I had been thirty-four years and a half in India. The 21st March, 1687, we arrived at the Cape of Good Hope; and on the 19th April proceeded thence, with thirteen ships. When we had reached the . . . degree of north latitude, having Ireland to the east, it pleased the Most High to call my dear and virtuous wife to His eternal rest, on the 9th of July, A<sup>o</sup> 1687. The dead body was, by my orders, enclosed in a coffin and placed behind the ship. At Amsterdam she was buried in the vault of my grandfather in the N. Capel."

Daniel Braams was twice married in Batavia; first, with Clara Reijers, and secondly, with a daughter of Anthonio Paviloen, Councillor Extraordinary of India. Besides several children who died young, he left the following, all born in the East Indies:—By his first marriage: 1. Maria, b. 1667; d. 1743; m. Philip David Uchelen, governor of Banda and Ternate. 2. Abigail, b. 1672; d. 1753; m. Cornelis Heinsius, *Landschrijver* of the land of Cuyk. 3. Clara Sara, b. 1681; d. 1750; m. at Amsterdam Jan van der Burgh. By his second marriage: 4. Johannes Jacobus, b. 1683; d. 1743. His godfather was Cornelis Speelman, governor of India; he m. Maria Uijlenbroek, and died s. p.

J. F. L. C.

Amersfoort.

P.S.—Mr. J. F. L. Coenen would feel happy if:

\* An excellent family portrait of him, painted by A. Vandyk, is now in the possession of Mevr. de douairière Coenen, van 's Gravesloot, at Utrecht.

\* This document is quoted by Kok in his *Vaderl. Woordenboek*, vol. viii. p. 899.; and by Scheltema, *Geschied. en letterk. Mengelwerk*, vol. iii. p. 183.



through the medium of the "N. & Q." and the NAVORSCHER, he could learn in whose possession the MS. now is, and whether the owner would be inclined to dispose of it for a moderate price.

#### GENERAL PARDONS.

(Vol. v., p. 496.)

In reference to the pardon to John Trenchard, Esq., here communicated in answer to me, I request permission, in the first place, to present my acknowledgments to MR. E. S. TAYLOR for his courtesy; and, in the next, to explain the motive of my inquiry. I was about to print a very long document of this nature, which was issued on the 2nd Jan., 12 Car. II. (1660-1), in favour of Colonel Richard Beke, who had married a cousin of the Protector Cromwell. It appeared to me probable that some general pardon had been already printed, and I wished either to avoid the needless repetition should the pardon to Colonel Beke prove to be in the ordinary form, or, at least, to make a comparison between that and other records of the same class. I could not, however, ascertain that any general pardon had been printed, nor have I hitherto heard of any. The pardon to Colonel Beke has been printed for *The Topographer and Genealogist*, but is not yet published. It occupies nearly seven large octavo pages, and consequently is much longer than that granted to Mr. Trenchard: speaking freely, it is between three and four times as long. It is evidently formed on a different and more ample precedent; but perhaps the main difference consists in its having relation to the tenure of landed property, and not merely to the simple pardon of offences conferred in the grant made to Trenchard, though, from the enumeration introduced in it of all imaginable offences and crimes, political and moral, it is certainly more quaint and extraordinary.

I much regret that the pardon to Trenchard has not been presented in *extenso* to the readers of "N. & Q.;" for the contractions and very irregular punctuation will render it almost unintelligible to those who are not conversant with other documents of the kind. The following words are actually misprinted. In line 3. "he" for I're (literæ); line 12. "nuncupabatur" (one word); col. 2. line 1. "Jud'camenta" for Indictamenta, and "condempnac'onas" for condemnationes; line 3. and again line 14. "floris-futur" for forisfactiones; line 23. "n're" for nostri; line 34. "existim't" for existunt; line 37. "p'lite" for placitetur; line 39. "mea parte" for in ea parte; last line, "p'rato" for privato.

It is also necessary to correct the error into which MR. TAYLOR has fallen in supposing that this pardon was granted on the 7th of December, 1688. The date it bears, "decimo septimo die

Decembris anno regni nostri tertio," refers to a year earlier, viz., the 7th of December, 1687. The Revolution occurred in the fourth year of the reign of James II. "Mr. Trenchard of the Middle Temple" was clearly the same who was afterwards Sir John, and Secretary of State to King William. See the biographical notice of him appended to the pedigree of Trenchard in Hutchins's *History of Dorsetshire*, in which work two portraits of him are given. He had been engaged in Monmouth's rebellion; and it is said that he was at dinner with Mr. William Speke at Ilminster, when the news arrived of Monmouth's defeat at Sedgemoor. Speke was shortly after hung before his own door; whilst at the same time, having secreted himself, Trenchard had the good fortune to be embarking for the continent. The other John Trenchard mentioned by MR. TAYLOR as occurring among the regicides, was great-uncle to Sir John, who was only forty-six at his death in 1694. JOHN GOUGH NICHOLS.

Macaulay may be right about the great seal notwithstanding Trenchard's pardon. It is just possible such documents may have been kept ready "cut and dried" for filling up. Charles I. began to reign March 27, 1625. I know of a pardon dated Feb. 10th in the first year of his reign, with the great seal of James I. appended. Surely it did not take eleven months to cut a new great seal, which seems the likeliest way of accounting for the use of the old one. P. P.

#### THE DODO.

(Vol. v., pp. 463. 515.)

I beg to inclose the copy of a letter received by me in reply to my inquiry respecting the specimen of a dodo said to be at the house of Sir John Trevelyan, Bart., Nettlecombe Park, Somersetshire, a notice of which appeared in "N. & Q." published on the 15th ultimo. I shall feel much obliged if you will have the kindness to publish the same as an answer to MR. WINN's Query.

A. D. BARTLETT.

"Sir,

"I wish I could confirm the truth of the information given to MR. WINN, which I think it is scarcely necessary for me to say is *entirely incorrect*: and how such a report could have originated it is difficult to understand; unless by supposing that a member of the family when at Nettlecombe, in their childhood, had seen a stuffed specimen of the large *bustard*; and that this, in the course of years, had been magnified in their imaginative and indistinct recollection into a *dodo*. I admired much your restoration of the dodo at the Great Exhibition; which, judging from the old pictures and known remains of the bird, gives, I think, a very good idea of what it was. I do not know of

any other remains of the *dodo* than those enumerated by Mr. Strickland; and had there been any at Nettlecombe, they would long ago have been known to naturalists.

"I remain, Sir,

"Yours faithfully,

"W. C. TREVELYAN.

To Mr. A. D. Bartlett,  
12. College Street, Camden Town."

#### WHIPPING OF PRINCES BY PROXY.

(Vol. v., p. 468.)

Your correspondent who makes inquiry about Whipping-boys of Princes, I would refer to a very scarce old play from which I give an extract, and in which the whipping-boy was *knighted*, *When You see Mee You know Mee*, as it was played by the High and Mighty Prince of Wales his Servants, by Samuel Rowley, London, 1632:

"*Prince* (Ed. VI.). Why, how now, Browne; what's the matter?

*Browne*. Your Grace loyers, and will not plye your booke, and your tutors have whipt me for it.

*Prince*. Alas, poore Ned! I am sorrie for it. I'll take the more paines, and entreate my tutors for thee; yet, in troth, the lectures they read me last night out of Virgil and Ovid I am perfect in, onely I confesse I am behind in my Greeke authors.

*Will* (Summers). And for that speech they have declined it upon his breech," &c.—Pages 48—53.

He will also find the subject noticed by Sir Walter Scott, *Fortunes of Nigel*, ch. vi. p. 114. vol. xxvi. of Waverley Novels, Edinburgh, 1833, 8vo.; and also by Burnet in *The History of his own Time*. The latter, in speaking of Elizabeth, Countess of Dysart, whom he describes as an *intrigante*, and who afterwards became Duchess of Lauderdale, says her father, *William Murray*, had been page and *whipping-boy* to Charles I. We hear nothing of such office being held by any one in the household of Prince Henry, the elder brother of Charles I.; nor, if we can believe Cornwallis and others, can we suppose that "incomparable and heroicue" prince infringed the rules of discipline, in any respect, to justify any castigation. It does not appear that it was the practice to have such a *substitute* in France; for Louis XIV., who was cotemporary with our Charles I., on one occasion, when he was sensible of his want of education, exclaimed, "Est-ce qu'il n'y avoit point de verges dans mon royaume, pour me forcer à étudier?" And Mr. Prince (*Parallel History*, 2nd edition in 3 vols. 8vo., London, 1842-3, at p. 262. vol. iii.) states, that George III., when Dr. Markham inquired "how his Majesty would wish to have the princes treated?"—"Like the sons of any private English gentleman," was the sensible reply; "if they deserve it, let them be flogged: do as you used to do

at Westminster." This is very like the characteristic and judicious language of the honest monarch. φ.

Richmond.

MR. LAWRENCE has overlooked King Edward's most celebrated whipping-boy, Barnaby Fitzpatrick (as to whom see Fuller, *Church History*, ed. 1837, ii. 342.; Strype's *Ecclesiastical Memorials*, ii. 287. 331. 460. 503.; Burnet, *History of the Reformation*, ed. 1841, 456.; Tytler's *Edward VI. and Queen Mary*, ii. 85.). I confess I do not recollect having before heard either of Brown or Mungo Murray, and hope MR. LAWRENCE will give particulars respecting them.

It seems very clear that Henry VI. was chastised *personally*; see a record cited (from Rymer, x. 399.) in *History of England and France under the House of Lancaster*, p. 418. C. H. COOPER.

Cambridge.

#### Replies to Minor Queries.

*Penkenol* (Vol. v., p. 490.).—Head of a family or tribe, from the Celtic: see *penkenedl*, Welsh; *ceanncinnidh*, or *ceineal*, Gaelic; of which *ken-kenal* is a Lowland corruption. The inference drawn from the three crescents (borne as a difference) almost explains the meaning of the word. Aubrey was a Welshman.

DE CAMERON.

*Penkenol* was probably written in error for *pencenedl*, the head of a sept or family. Pennant so uses the word in his *Whiteford and Hollywell*, p. 33. The Welsh pronunciation of *dl* as *thl* will point to an obvious Greek analogy, which Davies's *Dictionary* carries to an earlier source.

LANCASTRIENSIS.

*Johnny Crapaud* (Vol. v., pp. 439. 523.).—I cannot but think that the solution of MR. PHILIP S. KING's Query about "Johnny Crapaud" will be found in the circumstance that three frogs are the old arms of France; and I would refer him, if he needs it, to the Rev. E. B. Elliott's *Horæ Apocalyptice*, where the reasons for believing that such were the arms of France are fully given and illustrated by a plate, vol. iv. p. 64. ed. 1847. I may add that, for what reason I don't know, but perhaps Mr. Metivier does, the natives of Jersey are called *crapauds* by Guernsey men, who in return are honoured by the title of *ânes*, asses.

PEREZ.

*Sir John Darnall* (Vol. v., p. 489.).—Sir John Darnall, Serjeant-at-Law 1714, knighted 1724, died Sept. 5, 1731, and was buried at Petersham, leaving by Margaret, daughter of Sir Thomas Jenner, two daughters and coheirs: *Mary* the elder married in 1727 Robert Orde, Esq., Lord Chief Baron of Scotland; and *Anne* the younger married in 1728 Henry Muilman of London, Esq.,

whose only daughter and heir married John Julius Angenstein, Esq.

The above Sir John Darnall was the only surviving son of Sir John Darnall of the Inner Temple, King's Sergeant-at-law 1698, knighted at Kensington June 1, 1699, died in Essex Street 1706, and was buried in the chancel vault of St. Clement's Danes, co. Middlesex (see the *English Post*, Monday, Dec. 23, 1706). He was son of Ralph Darnall, of Loughton's Hope, co. Hereford, and his will was proved in the Prerogative Court of Canterbury in Jan. 1707.

The arms assumed by Sir John Darnall, who died 1706, were—Gules on a pale argent, a lion rampant azure impaling Gules a boar passant.

G.

*Bastides* (Vol. v., pp. 150. 206.).—Dumas, in his *Pictures of Travel in the South of France*, says, that Louis XIV. while at Marseilles, observing the charming houses which surrounded the town, with their white walls, red tops, and green blinds, inquired by what name they were called in the language of the country: "They call them *Bastides*," replied Fostea de Piles. "Good!" says the King; "I will have a Bastide." He built a fort to check the Marseillaise.

Again, Tarver, in his *Dictionary*, has:

"*BASTIDE*, a small country house (this word is used in the south of France, in Provence especially.)"

Did Louis intend a pun between *Bastide* and *Bastille*?

E. H. B.

Demerary.

*Compositions under the Protectorate* (Vol. v., p. 68.).

—Such is the name of a heading to one of your recent Notes; and such is the formula of the very common error that Dring's *List*, and the lists of his re-editors, represent the fines levied by Cromwell when he decimated the incomes (not the estates) of the Royalists, in consequence of Penruddock's rising. Dring's *List* has reference to the compositions during the years 1646—1648, when the fines were based on a totally different calculation. The error has arisen from Dring's catalogue having been published in 1655, the year after Penruddock's affair. I have compared a great number of the compositions as they are stated in the Lord's Journals, 1646, *et seq.*, with Dring's account; and though there are discrepancies, their average resemblance is sufficient to show that they refer to one and the same affair. Indeed, any one acquainted with the actors in those events will see in a moment that Dring's *List* contains many who had repented of and acknowledged their "delinquency."

J. WAYLEN.

*Hoax on Sir Walter Scott* (Vol. v., p. 438.).—The repusal of Mr. Drury's hoax upon Sir Walter reminds me of another, which having escaped the industry of, or been intentionally over-

looked by Mr. Lockhart, may be appropriately noticed in your pages, as pleasantly showing that even "Anselmo's" black-letter sagacity might be deceived; and that, with the simple credulity of his own Monkbarons, he could mistake the "bit bourouk of the mason-callants" for a Roman Pretorium.

I allude to a small stitchlet, or brochure, of five pages, entitled "The Raid of Featherstonehaugh: a Border Ballad." It was really written by Sir Walter's early friend, Mr. Robert Surtees of Mainsforth, author of the *History of Durham*, some of whose other impositions upon the poet were printed in the *Border Minstrelsy*, or inserted in notes to his *Metrical Romances*. Of this poem in particular, Sir Walter entertained so high an opinion, that he has incorporated a verse from it into *Marmion*, and given it entire in a note as a genuine relic of antiquity; gravely commenting upon it in the most elaborate manner, and pointing out its exemplifications of the then state of society. It will be found in *Marmion*, Canto I., verse 13.:

"The whiles a northern harper rude."

WILLIAM BATES.

Birmingham.

*Statute of Limitations abroad* (Vol. iv., p. 256.).

—In this colony, which is governed by the old Dutch law, the time at which prescription prevails is one-third of a century, but some Dutch authorities hold that thirty years is sufficient in personal actions. In Holland there were various charters respecting prescription, such as those of Alkmaar of 1254, Medemblik of 1288, Waterland of 1288, and others; these were cases of possession with the knowledge of the authorities. In Holland immovable property was acquired by prescription, without the knowledge of the authorities, in the third of a century. In Zealand it was twenty years. By the law of the Feudal Court, the period was a third of a century for any property; and in the territory of Voorn, from times of old, and classed among the laws of the year 1519, peaceable possession of any immovable property for thirty years was held good; but there was an exception in favour of minors and absentees.

E. H. B.

Demerary.

*Lines on Crawford of Kilbirnie* (Vol. v., p. 404.).

—These lines are evidently merely an adaptation of the well-known epigram on Austria:

"Bella gerant alii—tu felix Austria nube,  
Nam quæ Mars aliis dat tibi regna Venus."

S. L. P.

*Swearing on a Skull* (Vol. v., p. 485.).—In the "Historical Memoirs of the Clan MacGregor," prefixed to the *Life of Rob Roy*, by K. Macleay, M.D., Glasgow, 1818, is the following story:—On the arrival of Anne of Denmark in Scotland, imme-

diately after her marriage to James VI., the king ordered Lord Drummond of Perth, who was "principal forester of Glenartney," to provide venison for a feast. His deputy, Drummond of Drummondernoch, found in the forest some trespassers of clan Donald of Glenco, whose ears he cropped and let them go. The Macdonalds, however, returned with others of their clan, killed Drummond, and cut off his head. The atrocious acts of barbarism which followed need not be told here. They ultimately took the head with them, and proceeded to Balquhiddy, among their friends the McGregors, whose conduct is best described in the words of the king's proclamation against their clan, which, after denouncing the "manifest reifs, and stouths" committed by them, and the murder of Drummond, proceeds thus:

"Likeas after ye murther committed, ye authors yrof cutted aff ye said umqll Jo. Drummond's head, and carried the same to the Laird of McGregor, who, and his haill surname of McGregors, purposely conveyed upon the next Sunday yrafter, at the kirk of Buchquhiddy; qr they caused ye said umqll John's head be pnted to them, and yr avowing ye sd murder, laid yr hands upon the pow, and in Ethnic and barbarous manner, swear to defend ye authors of ye sd murder."

HENRY G. TOMKINS.

Weston super Mare.

*Rhymes on Places* (Vol. v., pp. 293. 374. 500.).—Roger Gale, in a letter dated August 17, 1739, states that he saw the following lines in a window at Belford (between Newcastle and Berwick):

"Cain, in disgrace with heaven, retired to Ned,  
A place, undoubtedly, as far from God  
As Cain could wish; which makes some think he  
went

As far as Scotland, ere he pitch'd his tent;  
And there a city built of ancient fame,  
Which he, from Eden, Edinburgh did name."

*Reliquia Galeana*, 67\*.

Charles Mathews, in a letter directed to his son at Mold N. W., dated 4th November [1825], says:

"Lord Deerbury, who franked this letter, laughed at the idea of your being condemned to be at Mold, and told me an impromptu of Sheridan's, upon being compelled to spend a day or two there:

" 'Were I to curse the man I hate  
From youth till I grow old,  
Oh, might he be condemn'd by fate  
To waste his days in Mold!'"

*Memoirs of Charles Mathews*, v. 504.

C. H. COOPER.

Cambridge.

*The Silent Woman* (Vol. v., p. 468.).—A very similar sign to this is one called "The Honest Lawyer," who is represented in exactly the same position as "The Silent Woman." The interpretation seems tolerably obvious in both cases, such a state being one in which the lady could not be

otherwise than silent, nor the gentleman than honest.

S. L. P.

Oxford and Cambridge Club.

*Serpent with a human Head* (Vol. iv., pp. 181. 331.).—Perhaps the most ancient representations of this figure are to be found in those papyri of the ancient Egyptians, called the Ritual, or prayers of the dead, in which are depicted the progress or peregrination of the soul through the regions of the nether world, or Hades, to a future state of existence. Fac-similes of the Ritual have been published in Rosellini's *Monumenti dell' Egitto*, Dr. Lepsius's *Todten-Buch*, the plates of Lord Belmore's *Collection of Hieroglyphic Monuments*, and in the great French work entitled *Description de l'Egypte*. A similar form occurs also in several of the woodcuts inserted in the *prose* version (printed at Paris by Antoine Verard in 1499) of Guillaume de Guilleville's poem entitled *Le Pèlerinage de l'Âme*, a monastic legend of the fourteenth century, evidently founded on the old Egyptian belief. At the end of the pilgrimage represented in the Egyptian papyri, the soul is conducted by her guardian angel into the great Hall of Judgment, where the deeds done in the body are placed in the balance in the presence of Osiris, the judge of the assize, who passes sentence. A representation of the same scene became a favourite decoration in mediæval Christian churches, of which many vestiges have been discovered of late years in this country; with this difference, that in these fresco-paintings St. Michael was substituted, as judge of the tribunal, for Osiris. In the woodcuts above mentioned, published by Verard, the *woman-headed serpent* pursues the soul, like an accusing spirit, into the Hall of Judgment, seats herself even in one of the scales of the balance to counterpoise the good deeds placed in the opposite scale by the soul, telling her at the same time that her name is *Sin-dereasis*, or the *woman of Conscience*. Thus, by a circuitous route, we arrive at the signification of the original Egyptian symbol.

NHESL.

*Poem on the Burning of the Houses of Parliament* (Vol. v., p. 488.).—As this doggerel is written on the same plan as our old friend "This is the House that Jack built," it will be sufficient to give the last paragraph, which of course embraces the whole. I copy from a newspaper cutting, but from what newspaper I am ignorant. It is printed consecutively (as I send it), and not with reference to the metre.

"This is the Peer, who in town being resident, signed the report for the absent Lord President, and said that the history, was cleared of its mystery, by Whitbread the waiter, adding his *negatur*, to that of John Riddle, who laugh'd and said 'Fiddle!' when told Mr. Cooper of Drury Lane, had been down to Dudley and back again, and had heard the same day, a bagman say, that the house was a-blazing, a thing quite

amazing, even to John Snell, who knew very well, by the smoke and the heat, that was broiling his feet, through his great thick boots in the Black Rod's seat, that Dick Reynolds was right, that the fires were too bright, heaped up to such an unconscionable height, in spite of the fright, they gave poor Mistress Wright, when she sent to Josh. Cross, so full of his sauce, both to her and to Weobly, who'd heard so feebly, the directions of Phipps, when he told him the chips, might be burnt in the flues, yet never sent the news, as he ought to Milne, who'd have burnt in a kiln, these confounded old sticks, and not heated the bricks, nor set fire to the house that Josh. burnt."

CRANMORE.

*Large Families* (Vol. v., pp. 204. 357.).—In a MS. commonplace-book of the year 1787 *et seq.*, I find two notes which may be added to your curious collection of large families.

"In the church of Abberconway is a stone with this inscription: 'Here lyeth the body of Nich<sup>m</sup> Hooker, who was the one and fortieth child of his father by Alice his only wife, and the father of seven and twenty children by one wife. He died the 20<sup>th</sup> of March, 1637.'"

The other entry is as follows:—

"The following well-attested fact is copied from Brand's *History of Newcastle*:—

"A weaver in Scotland had by one wife (a Scotch-woman) sixty-two children, all living till they were baptized; of whom four daughters only lived to be women, and forty-six sons attained to man's estate."

ANON.

The following instance of a large family by one woman is gravely related by Master Richard Verstegan, in his *Restitution of Decayed Intelligence in Antiquities*, p. 3. edit. 1655; and which, it must be confessed, is enough to frighten any day labourer "out of his seven senses":—

"There died in the city of Paris in the year of our Lord 1514, a woman named Yoland Baillie, at the age of eighty-eight years, and in the eighth year of her widowhood, who there lieth buried in the churchyard of St. Innocents; by whose epitaph it appeareth, that there were two hundred, fourscore and fifteen children issued from herself, while herself yet lived!"

J. Y.

*Frebord* (Vol. v., p. 440.).—Your correspondent P. M. M. desires information on this matter. He may be glad to know that, in the adjoining manor from whence I write, the claim is sixteen feet and a half from the set of the hedge; and this claim has been ever allowed, and is still enforced. It is supposed to depend on a right of free-warren which the manor in question possesses under a grant of Henry III. Is there any reason to believe that there is any connexion between *frebord* and free-warren? I have heard it explained as reserved for the use of the lord for the purpose of preserving the game.

SRKS.

*Milton's (?) Epitaph* (Vol. v., p. 361.).—Your correspondent is possibly not acquainted with the Rev. Charles Wordsworth's very beautiful epitaph on his first wife. It is in the College Chapel at Winchester, and is remarkably similar in idea to the one he gives. The words are:

"I nimium dilecta! vocat Deus: i bona nostræ  
Pars animæ: moriens altera disce sequi."

Both authors are doubtless indebted to Horace's—

"Ah! te mee si partem animæ rapit  
Maturior vis," &c.

S. L. P.

Oxford and Cambridge Club.

*Can Bishops vacate their Sees?* (Vol. iv., p. 293.)

—As an instance of bishops vacating their sees—I find in the account of Twysden's *Hist. Anglicanæ Scrip. decem*, that, speaking of the Epistle of Simeon Archbishop of York, it says, *inter alia*, "the names after Thurstan, who resigned A.D. 1139, must have been added," &c. E. H. B.

Demerary.

*Sleekstone, Meaning of* (Vol. iii., p. 241.; Vol. iv., p. 394.; Vol. v., p. 140.).—I can confirm what R. C. H. says respecting this word, having had one in my possession. It was of glass, of the same shape as described by R. C. H., and was used for giving a gloss to silk stockings. It is called here (Demerary) a *sleeking stone*. E. H. B.

Demerary.

*Poems in the Spectator* (Vol. v., p. 439.).—The three poems mentioned are unquestionably by Addison. Captain Thompson, in the Preface to his edition of Andrew Marvell's works in three vols. 4to., 1766, states that he found them in a manuscript collection of Marvell's poems; but the fact no doubt was, that the manuscript he refers to was a miscellaneous collection by different writers, and not by Marvell exclusively (see Preface, p. xiv.) Thus, "William and Margaret," Mallet's ballad, was found in the same manuscript, and is likewise ascribed by Capt. Thompson to Marvell, and with as little reason. Hartley Coleridge observes (*Biog. Borealis*, p. 64.) with respect to the three poems alluded to:

"As to their being Marvell's, it is just as probable that they are Chaucer's. They present neither his language, his versification, nor his cast of thought."

While on the subject of Marvell, let me express a hope that we may soon have a new and better edition of his works than the cumbrous but incorrect and incomplete edition published by Thompson. His admirable prose works deserve editing with care, and amongst them should be included the tract omitted in his works, but worthy of him in every respect, *Remarks upon a late Disingenuous Discourse writ by one T. D. under the Pretence De Causa Dei*, 1678, 8vo.; and which has now become exceedingly rare. JAS. CROSSLEY.

*Line on Franklin* (Vol. iv., p. 443.; Vol. v., p. 17.).—I have read, but do not remember where, that this line was *immediately* taken from one in the *Anti-Lucretius* of Cardinal Polignac:

"Eripuitque Jovi fulmen, Phœboque sagittas."

But it is obvious that the Cardinal must have, in turn, borrowed from Manilius. J. S. WARDEN.

*St. Christopher* (Vol. v., p. 295.).—E. A. H. L., who asks "if there are any representations of St. Christopher in painted glass; and if so, where?" is informed that there is a picture of the Saint in a green vestment, painted on glass, in the window of the side chapel of King's Chapel, which is used as a vestry by the Conduct. The picture is on the internal, not the external window of the side chapel, in the western corner, upper compartment, about a foot in height.

F. H. L.

*Lines on Woman* (Vol. v., p. 490.).—The uxorious lines your correspondent J. T. is in search of, were written by *Bird*. They are copied from his "Poetical Memoirs" in Carey's *Beauties of the Modern Poets*, p. 284., London, 1826. From thence I extract them, and, by so doing, entitle myself to the good graces of the lady readers of "N. & Q."

"Oh, woman, woman! thou art formed to bless  
The heart of restless man; to chase his care,  
And charm existence by thy loveliness;  
Bright as the sunbeam, as the morning fair,  
If but thy foot fall on a wilderness,  
Flowers spring, and shed their roseate blossoms  
there,

Shrouding the thorns that in thy pathway rise,  
And scattering o'er it hues of paradise.

"Thy voice of love is music to the ear,  
Soothing, and soft, and gentle as the stream  
That strays 'mid summer flowers; thy glittering tear  
Is mutely eloquent; thy smile a beam  
Of life ineffable, so sweet, so dear,

It wakes the heart from sorrow's darkest dream,  
Shedding a hallowed lustre o'er our fate,  
And when it beams, we are not desolate.

"No, no! when woman smiles, we feel a charm  
Thrown bright around us, binding us to earth;  
Her tender accents, breathing forth the balm;  
Of pure affection, give to transport birth;  
There life's wide sea is billowless and calm.

Oh! lovely woman! thy consummate worth  
Is far above thy frailty—far above  
All earthly praise—thou art the light of love!"

Rt.

Warrington.

*Burial* (Vol. v., pp. 320. 404.).—MR. GATTY says that a clergyman is inhibited from reading the burial service in unconsecrated ground. Is this so? Irregular as the practice would be, have not other irregularities equally glaring—baptisms, for instance—too often taken place in drawing-rooms?

It might not be uninteresting to have instances given of spots, not consecrated, which have been chosen for burial; as the individuals who selected them have possibly been marked by some peculiarities of character worthy of observation.

Baskerville, the celebrated printer, directed that he should be buried under a windmill near his garden; this direction proceeded, alas! from disbelief in Revelation. A few years previously (viz. in 1772) Mr. Hull, a bencher of the Inner Temple, was buried underneath Leith Hill Tower, in Surrey, which he had erected on that beautiful and commanding spot, shortly before his death.

In the *Gentleman's Magazine* of last month, we have a curious inscription on a monument, which once existed in a field or garden near Twickenham. Mrs. Joan Whitrow, to whom it was raised, though said to be "favoured with uncommon gifts," appears to have been very crazy.

Was not Mrs. Van Butchell, to whom MR. GATTY refers, to be seen some years ago in her glass case in the College of Surgeons? J. H. M.

*Portrait of Thomas Percy, Earl of Northumberland* (Vol. v., p. 490.).—There is a portrait of this nobleman in Petworth House, Sussex, representing him kneeling on a cushion before a low stand, on which is placed a missal, his hands joined as in prayer. Written on the canvas itself is the following, in capital letters:

"ESPERANCE—EN—DIEU  
MA COMPHORT."

Again is written:

"Thomas, 7th Earl of Northumberland, Ætatis—sue—38, An<sup>o</sup> Dom. 1566, et Die Dec<sup>o</sup> Juni."

This is copied word for word from the picture.

P. W.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

Every attempt, undertaken in a reverential spirit, to facilitate the labours of the inquirer after Scripture truth, deserves especial favour at the hands of those who may have the opportunity of directing public attention to such endeavours. *The Emphatic New Testament, according to the Authorized Version, compared with the various Readings of the Vatican Manuscripts. The Four Gospels. Edited, with an Introductory Essay on Greek Emphasis, by John Taylor*; which is an attempt to represent to the English reader certain peculiarities in the Greek text, is a work of this class, and therefore, without entering into any minute detail of the manner in which Mr. Taylor carries out his endeavour, we will let him speak for himself on the subject of its results. "If any one were known," says Mr. Taylor, "to be in possession of a copy of the Greek Testament so marked by its inspired writers as they would wish to have it read; and if the system of notation, when applied to the English translation, were found to be

equally efficacious in conferring distinction on the corresponding words in that language, should we not deem it a great treasure, and be eager to obtain a *marked copy*, esteeming it next to hearing the words in the tone adopted by Our Lord and His Apostles? Yet something of this kind is offered to our notice in the present work; without altering the expression, it often makes the meaning clearer; it adds certainty to many readings, which before could only be founded on conjecture; and it may altogether be considered as a kind of running commentary of no less authority than the original text."

We have received the first Part of Mr. Akerman's *Remains of Pagan Saxondom*, which contains engravings of some beautiful *Personal Ornaments from a Barrow near Deizies; of a Gold Buckle found at Ickworth, Suffolk; and of the curious Glass Vase found at Reculver*, now preserved in the Canterbury Museum. The price of the Part, half-a-crown to subscribers, is apparently a high one; but it must be remembered that all the objects are represented of their natural size, so that the plates become in some measure a substitute for the antiquities themselves.

The Society of Antiquaries having, on the ballot taken on Thursday week, adopted the proposal to return to the old rate of subscription, we can only hope that all parties—those who so strenuously and honestly advocated the measure, and those who as strenuously and as honestly opposed it—will now meet on the common principle by which both were actuated, & desire to promote the well-being of the Society, and co-operate in bringing forward those judicious reforms, without which the present step would only be a delusion.

We are very glad to find, from the recently published Report of the Commissioners appointed to inquire and report concerning the ancient laws and institutes of Ireland, that Lord Eglintoun, the present Lord Lieutenant of Ireland, has recommended to the Treasury the immediate publication of the *Brehon Laws*. In a very interesting letter from Dr. Jacob Grimm, which is appended to the Commissioners' Report, he well describes the benefits which will result from this measure of justice to the literature of Ireland. "To the historians and philologists of Europe," observes Dr. Grimm, "a valuable and important monument of Irish antiquity remains as yet shut up. It is only suitable to the dignity of the Irish and British nation to effect the publication of the *Brehon Laws*, as has been already accomplished in the case of the laws of Wales."

After this mention of Irish antiquities, we may remind such of our readers as may be desirous of promoting the very praiseworthy objects of *The Kilkenny Archaeological Society*, that they may still be supplied with complete copies of its Transactions upon payment of the four years' subscription; and we scarcely know how they could better employ twenty shillings.

**BOOKS RECEIVED.**—*Sketches in Canada, and Rambles among the Red Men*, by Mrs. Jameson, which forms two Parts of Longman's *Traveller's Library*, is a reprint, with the omission of all that was of a merely transient or merely personal nature, or that has become obsolete in politics or criticism, of this accomplished

writer's *Winter Studies and Summer Rambles in Canada*. This graphic work will supply pleasant reading for a railway journey, and not be hastily thrown aside when the journey and its perusal are completed.—*The Valiant Little Tailor, and other Stories*; forming the second Part of the very satisfactory translation of Grimm's *Household Stories*, which Addey and Co. are publishing, with admirable illustrations by Wehnert, for the especial delight and gratification of all "Good Little Masters and Mistresses."

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

POETIC WREATH. 8vo. Newman.

MALLET'S ELVIRA.

SCOTT'S MARMION.

LADY OF THE LAKE.

LAY OF THE LAST MINSTREL.

The original 4to. editions in boards. Whittingham.

MAGNA CHARTA; a Sermon at the Funeral of Lady Farewell, by George Newton. London, 1661.

BOOTHBY'S SORROWS SACRED TO THE MEMORY OF PENELOPE. Cadell and Davies. 1796.

CHAUCER'S POEMS. Vol. I. Aldine Edition.

BIBLIA SACRA, Vulg. Edit., cum Commentar. Menochii. Alost and Ghent, 1826. Vol. I.

BARANTE, DUCS DE BOURGOGNE. Vols. I. and II. 1st, 2nd, or 3rd Edit. Paris. Ladvat, 1825.

BIOGRAPHIA AMERICANA, by a Gentleman of Philadelphia.

POTIUSERI DE CONDITIOE SERVORUM APUD GERMANOS. 8vo. Col. Agrip.

THE BRITISH POETS. Whittingham's edition in 100 Vols., with plates.

REPOSITORY OF PATENTS AND INVENTIONS. Vol. XLV. 2nd Series. 1824.

NICHOLSON'S PHILOSOPHICAL JOURNAL. Vol. V. 3rd Series. 1837.

JOURNAL OF THE ROYAL INSTITUTION OF GREAT BRITAIN. No. XI. 2nd Series.

SOROCOLD'S BOOK OF DEVOTIONS.

WORKS OF ISAAC BARROW, D.D. late Master of Trinity College, Cambridge. London, 1683. Vol. I. Folio.

LINGARD'S HISTORY OF ENGLAND. Vols. VI. VII. VIII. IX. XII. XIII., cloth.

FABRICII BIBLIOTHECA LATINA. Ed. Ernesti. Leipzig, 1778. Vol. III.

THE ANACALYPSIS. By Godfrey Higgins. 2 Vols. 4to.

CODEx DIPLOMATICUS EVI SAXONICI, opera J. M. Kemble. Vols. I. and II. 8vo.

ECKHEL, DOCTRINA NUMORUM. Vol. VIII.

BROUGHAM'S MEN OF LETTERS. 2nd Series, royal 8vo., boards. Original edition.

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## Notices to Correspondents.

REPLIES RECEIVED.—*St. Botolph—Poem on Burning of the Houses of Parliament—Passage from Crabbe—Sir John Trenchard—Bullen Family—Serjeants' Rings—The Word "Devil"—The Heavy Shove—Etymology of "Mushroom"—The Ring Finger—The Amber Witch—Descendants of John Rogers—St. Patrick—Spanish Vessels wrecked on the Irish Coast—Sons of the Conqueror—Hog's Norton—"Cane Decane"—Dutch Manufactories of Porcelain—Proclamations respecting Use of Coal—Royal "We"—Carling Sunday.*

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SATURDAY, JUNE 12. 1852.

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## Notes.

### JOHN GOODWIN'S SIX BOOKSELLERS' PROCTOR NONSUITED.

The London booksellers of the present day (good harmless men !) are satisfied with endeavouring to put down heresies as to discounts. Their predecessors, in the year 1655, set to work in good earnest, associated to purify the faith by denouncing in an Index expurgatorius, under the alarming titles of *A Beacon set on Fire*, and *A Second Beacon set on Fire*, all publications of a blasphemous, heretical, or improper kind. Six booksellers, viz. Luke Fawne, Samuel Gellibrand, Joshua Kirton, John Rothwell, Thomas Underhill, and Nathaniel Webb, took the lead on the occasion; and the battle waxed hot and fierce between them and the apologists of the books condemned. Amongst the latter was the famous John Goodwin, whose part in the controversy Mr. Jackson, in his elaborate Life of him, has adverted to, and has noticed his pamphlet entitled *The High Presbyterian Spirit*, written in answer to the *Second Beacon Fired*. John Goodwin, however, published a second pamphlet in the same controversy, neither noticed by Mr. Jackson, nor any one else that I am aware of, in which he finishes up his first charge upon the unfortunate booksellers, and lays on them with a vigour and determination that it does one good to see so well bestowed, scattering their arguments and quotations to the winds, and sending them back to their proper occupation of printing and publishing, instead of clipping and suppressing. The title of this very rare pamphlet, which is to be found in vol. xviii. of a collection of tracts (between 1640 and 1660) in ninety-six vols. 4to., made by President Bradshaw, and containing many of his MS. notes and observations now in my possession, is as follows :

"Six Booksellers' Proctor Nonsuited, wherein the gross Falsifications and Untruths, together with the inconsiderate and weak Passages found in the Apologie for the said Booksellers, are briefly noted and evicted. And the said Booksellers proved so unworthy both in their *Second Beacon Fired*, and likewise in their Epistle written in Defence of it, that they are out of the Protection of any Christian or reasonable Apologie for either. By J. G., a Minister of the Gospel of

Jesus Christ. London, printed for H. Cripps and L. Lloyd, 1655, 4to., pages 23."

I might give an extract or two from this very interesting tract, but do not wish to trespass too much upon your space. Perhaps, next to Milton, there is no writer of the time of the Commonwealth equal to John Goodwin, in power and elevation of composition; and I am glad therefore to be able to add one more to the series of his pamphlets which his biographer has with so much industry and research enumerated at the close of the Life.

JAS. CROSSLEY.

MR. COLLIER'S FOLIO SHAKSPEARE: A PASSAGE  
IN "AS YOU LIKE IT."

It appears to me so obvious that the degree of authority to be conceded to each particular correction or emendation in Mr. Collier's folio Shakspeare must depend in a great measure on the general character of the proposed alterations throughout the work, that I cannot help thinking it would be desirable to reserve all controversy on such points until after the appearance of the promised volume. Such a resolution I made for myself, and to it I shall religiously adhere. This much only I shall say, that, of the specimens given by Mr. Collier in the *Athenæum*,—sufficient at once to excite interest and to gratify curiosity,—some of the corrections appear to be of that nature that no conjecture could have supplied, while all are good enough to command a deferential consideration.

Your correspondent A. E. B. has attempted a defence of the original reading of two passages amended in Mr. Collier's folio. For the reason above given I shall neither answer your correspondent, nor even say whether I think him right or wrong; but it will not be overstepping the bounds I have prescribed myself, if I take up a collateral point he has raised in reference to one of these passages. To strengthen the case for the reading of the passage in *Cymbeline*, Act III. Sc. 4, "Whose mother was her painting," he cites a passage from *As You Like It*, Act III. Sc. 5, in which he says, "mother is directly used as a sort of warranty of female beauty!" Here is the passage:

"Who might be your mother,  
That you insult, exult, and all at once,  
Over the wretched?"

Shakspeare was, if I am not mistaken, one of those persons to whom a *mother* was, as some one expresses it, "the holiest thing alive." He concentrates this sentiment in the words of Troilus (*Troilus and Cressida*, Act V. Sc. 2.):

"Let it not be believ'd for womanhood:  
Think we had mothers."

And again, in those of Palamon (which I have no doubt are Shakspeare's) in the *Two Noble Kinsmen*, Act V. Sc. 1.:

"I have been harsh  
To large confessors, and have botly ask'd them—  
If they had mothers? I had one, a woman,  
And women t'were they wrong'd."

Now it seems to me that the same feeling is implied in Rosalind's reproof to Phebe; and that there is no ground whatever for saying that *mother* is used as a warranty for *female beauty*, but rather as one for feminine qualities. Rosalind in effect says, "who might your mother be that you should be so unfeeling?" And, as she tells her plainly she sees no beauty in her, it is clearly to be inferred that it must have been for some other quality that her mother was to be "warranty." Rosalind, in other words, might have said, "Had you a mother, a woman, that you can so discredit the character of womanhood as to exult, insult, and all at once, over the wretched?"

It might however be contended, that Rosalind's question referred to the rank, condition, or personal appearance of the mother. The latter only bears upon this question; and with regard to that it may be said, that if beauty had been transmitted to the daughter (independently of the questioner having decided that it had not), the question was not needed. Rosalind, in short, seeks for a better cause for Phebe's pride or war of feeling than her own insufficient attractions, in the nature or quality of her mother. It will be observed that, in this view, I have conceded that *who* may be taken with something of the signification of *what*; but the answer to the question taken strictly, must be the name of some individual who might be known to the Querist, and be in some measure a warranty for the disposition of the daughter, though for no personal beauty but her own.

SAMUEL HICKSON.

NOTES ON BOOKS, NO. III.—LAURENCE HUMPHREY,  
PRESIDENT OF MAGDALEN COLLEGE, OXFORD,  
AND DEAN OF WINCHESTER.

In the year 1558 a handsome volume was printed at Basle, in folio in Greek, by Jerome Frobenius and Nicholas Episcopius, with the following title:

"ΚΕΡΑΣ ΑΜΑΘΕΙΑΣ, Η ΟΚΕΑΝΟΣ ΤΩΝ ΕΡΗΓΗΣΕΩΝ ΩΜΗΡΙΚΩΝ, ἐκ τῶν τοῦ Εὐσταθίου τὰς βολὰς συγγραμμάτων.—i.e. *Copia Cornu sive Oceani Enarrationum Homericarum, ex Eustathii in eundem commentariis concinnatarum, Hadriano Junio auctore.*

To an Oxford man, independent of its merit as a compendium of the prolix comment of Eustathius, this volume should be especially interesting on account of the prefatory dissertation "A

Magdalinenses," entitled *De Græcis Literis et Homeri Lectione et Imitatione*, by Laurence Humphrey. This worthy was sometime Greek reader in the university, but went abroad on account of religion at the accession of Queen Mary, and did not return until happier times after her death. He seems to have been living at Basle with Frobenius and Episcopus in *honestissimo loco*, but he could not avoid often thinking of his native land,—of Newport-Pagnell in Bucks, where he was born,—of Cambridge, where he received the rudiments of Latin and Greek,—but more especially of Oxford, where he completed his education. His feeling panegyric of his Alma Mater, shows him to have been at least one of her grateful sons. The dissertation is highly creditable to him, considering the period at which it was written; and the passage in which he gives an account of the work is not devoid of interest.

"For the rest we give not Homer alone, but the Expositor Eustathius is subjoined. Yet not entire but reduced into a compendium by a man of untiring labour and noble learning—Hadrian Junius, not unknown to you,—for he lived some time in England, dedicated his Greek Lexicon to our royal Edward the Sixth, and has since published the *Annals of Queen Mary*, his *Animadversiones*, and *Centuries Adagiorum*, which issued from the press of Frobenius: he also effected this good work. Therefore although I had rather have the whole of Eustathius than the half, and to say the truth Epitomes never pleased me, yet because this author is prolix, and difficult to meet with, this perfect compendium of such an estimable work (which seems to me to be the best interpreter, poetical-elucidator, Greek lexicon, and onomasticon), will be useful to any one. I recommend, then, our Eustathio-Junian Homer to you."

In 1560 Laurence Humphrey seems to have been still at Basle; for in that year he printed at the press of Oporinus, in 12mo., a work which he dedicates to Queen Elizabeth, entitled *Optimates, sive de Nobilitate, ejusque Antiqua Origine, Natura, Officiis, disciplina, et recta Christiana Institutione*; at the end of which he printed the argument of Philo-Judæus, *περὶ εὐνοίας*, with a Latin version. This found favour in the eyes of an English translator, and it was printed at London by Thomas Marshe in 1563, 16mo., under the following title:—

"The Nobles, or of Nobilitye. The original, duties, ryght, and Christian Institution thereof, in three Bookes. Fyrste eloquentlye written in Latine by Laurence Humphrey, D. of Divinity and Presidente of Magdaleine College in Oxforde, lately Englished. Whereto, for the reader's commoditie and matters affinitye, is coupled the small treatyse of Philo a Jewe. By the same Author out of Greek Latined, now also Englished."

Antony à Wood gives a list of the writings of Laurence Humphrey, among which is a life of Bishop Jewell in Latin: he also speaks highly of

his scholarship and proficiency in theology. After his return from abroad he became Regius Professor of Divinity at Oxford, and President of his college. In 1570 he was made Dean of Gloucester, and ten years afterward Dean of Winchester. His divinity was strongly tinged with Calvinism, but he was a zealous and able defender of the Reformation. His death occurred in 1589-90.

S. W. SINGER.

#### SCOTO-GALLICISMS.

The following list of Scottish words derived from the French language is chiefly taken from the pages of the *Scottish Journal*, a small weekly periodical, published at Edinburgh, which came to a conclusion, after rather less than a year's existence, in the summer of 1848. It is generally supposed that most of these words were introduced during the time of Queen Mary's minority, when French troops were sent to Scotland; but the first appearance of some of them may unquestionably be referred to an earlier period. Perhaps some of the readers of "N. & Q." may be able to communicate other examples, which, however, as a reference to Jamieson's *Scottish Dictionary* will show, are by no means very numerous.

*Aschet*. A large flat plate for meat. Fr. Assiette, a trencher plate.

*Awarie* or *Almerie*. A cupboard; also, a place in churches and monasteries where the sacred vessels and alms were deposited. (*Dunbar*.) Fr. Armoire, aumonerie.

*Braw* or *Bra'*. Fine, handsome, gaily dressed. (*Burns*.) Fr. Brave.

*Bonaille*. A parting glass with a friend going a journey. (*Wallace*.) Fr. Bon allez.

*Buterie* *Bejan* (or *Bajan*). A term applied to a "freshman," or student of the first year, at the Universities of St. Andrews and Aberdeen. Fr. Butor, a booby or clod; and Bejaune, a novice. (*Lamont's Diary*, p. 114., note.)

*Certie*, *Certy*—*By my*. By my troth. Fr. Certes, certainly.

*Cupmer* or *Kimmer*. A gossip. (*Kelly*.) Fr. Com-mère.

*Dour*. Hard or obstinate. (*Douglas*.) Fr. Dur.

*Fasheous*. Troublesome. (*Baillie*.) Fr. Facheux, facheuse.

*Flunkie*. A livery servant. Old Fr. Flanchier; same signification as henchman (haunchman). (*Quart. Rev.*, vol. lxxix. p. 344.)

*Fracaw*. Noise or uproar. Fr. Fracas.

*Gardevine* or *Gurdyveen*. A large bottle, and sometimes a celleret, for holding wine. Fr. Garde-vin.

*Gardylow*. A cry formerly raised by servants in Edinburgh, when they threw dirty water, &c. from the windows after ten at night. (*Smollett*.) Fr. Garde de l'eau.

*Goo*. A particular taste or savour. Fr. Goût.

*Grange.* A granary, &c. (used also in English). Fr. *Grange*.  
*Grosset, Groser, or Groset.* A gooseberry. (*Burns.*)  
*Fr. Groseille.*  
*Gud-brother.* Brother-in-law. Fr. *Bon-frère*.  
*Haveril.* A simpleton, or April-fool. (*Burns.*)  
*Fr. Avril.*  
*Jalousé—Th.* To suspect (*Antiquary.*) Fr. *Jalousé*.  
*Jigot.* The hip-joint of lamb or mutton (used also in English). Fr. *Gigot*.  
*Jupe.* A woman's mantle or pelisse. Fr. *Jupe*, a long coat.  
*Kickshaws.* A made-up dish. Fr. *Quelque chose*.  
*Multiplepinding.* An action in Scottish law, somewhat similar to the English bill of interpleader in Chancery. Fr. *Multiplie-poindre*.  
*Multure or Mouter.* The fee for grinding grain. (*Douglas.*) Fr. *Mouture*.  
*Onding.* A heavy fall of rain or snow. Fr. *Ondée* (?).  
*Petticoat tails.* A species of cake baked with butter, sometimes called "short-bread." (*Bride of Lammermoor.*) Fr. *Petits gâtelles* (more correctly, *gateaux*).  
*Ruckle or Rickle.* A heap or collection. Fr. *Recueil*.  
*Servite or Servet.* A table napkin. (*Spalding.*) Fr. *Serviette*.  
*Verity—Chair of.* A pulpit. Fr. *La chaire de vérité.* (Croker's *Boswell's Johnson*, p. 513.)  
*Vizzie, Vizy, or Visie.* A scrutinising view, aim, or sight at the muzzle of a gun. (*Bride of Lammermoor.*) Fr. *Visée*, aim.  
*Wallies or Valises.* Saddlebags. (*Godscroft.*) Fr. *Valise*, a portmanteau.

E. N.

## ON A PASSAGE IN "CYMBELINE," ACT IV. SC. 2.

It is so usual with Malone and some other commentators on Shakspeare to impute the errors of the printer to the poet, that we often find the most glaring instances of false grammar, and anomalies of construction, laid to his charge, and defended as the practice of the time; and as his own practice!

The following passage is an instance in point:

"*Gai.* Why, he but sleeps;  
 If he be gone, he'll make his grave a bed;  
 With female fairies will his tomb be haunted,  
 And worms will not come to thee."

Steevens with reason says:

"This change from the second person to the third is so violent, that I cannot help imputing it to the players, transcribers, or printers."

He proposed to read *him* for *thee*. Malone of course defends the absurdity. We may, however, be assured that it is not attributable to the poet. Whoever reads the passage with attention will perceive that the allusion in the last line is not to Fidele, but to the fairies haunting his tomb. It should be remembered that it was held that no noxious creatures would be found where fairies resort.

The compositor, as in other cases, mistook the word, probably written "thē," and printed "thee" for "them."

Your correspondent Mr. HALLIWELL having noticed my approval of the emendation of a passage in *Coriolanus*, found in Mr. COLLIER's copy of the second folio, where "bosom multiplied" is happily corrected to "bissom multitude," perhaps I may be permitted to say that I cannot subscribe to his opinion, that "it is one of those alterations which no conjectural ingenuity could have suggested." To me it appears that the steps are obvious by which any intelligent reader of the poet might be led to make the correction. The word which was mistaken by the printer for "bosome" occurs in a previous scene of the play, where it is "beesome" in the folios; and a recollection of this would naturally lead to the conjectured emendation. Indeed the word appears to have been not unfrequently written "beasom," as we find it in Huloet's *Dictionary*. The word "multitude" would suggest itself to any attentive reader of the play, from its repeated occurrence in the 3rd Scene of Act II.: and we must always suppose the writer to have been intent upon correcting errata. The correction of "infuite comming" to "infinite cunning," in *Measure for Measure*, is, in my mind, an instance quite equal in "conjectural ingenuity;" and we know that we owe it to that of the late Mr. Sidney Walker.

I must candidly confess that the specimens of the corrections given by Mr. COLLIER in his first two communications to the *Athenæum* gave me the same dissatisfaction and apprehension that Mr. HALLIWELL appears to have entertained; but I do not draw the same inference that gentleman seems to do, from the occurrence of this one truly happy conjectural emendation. It is, however, sufficient to convey a favourable notion of the acuteness of the writer of the emendatory notes, and nothing more.

S. W. SINGER.

## OLD CONCERT BILL.

The following curious bill (the original of which is in my possession) of a benefit concert given by Signor Carbonelli, at Drury Lane Theatre, in 1722, will enable us to form some opinion of the musical taste prevailing in London in the first quarter of the eighteenth century:

## "DRURY LANE THEATRE.

May 4.

## SIGNOR CARBONELLI'S CONCERT.

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*A New Concerto* for Two Trumpets, composed and performed by Grano and others.

*A New Concerto*, by Albinoni, just brought over.

Song, Mrs. Barbier.

*Concerto*, composed by Signor Carbonelli.

## ACT II.

*A Concerto*, with Two Hautbois and Two Flutes, composed by Dieupart.

*A Concerto* on the Base Violin, by Pippo.

*Song*, Mrs. Barbier.

By desire, the *Eighth Concerto* of Arcangelo Corelli.

## ACT III.

*Concerto*, by Carbonelli.

*Solo* on the Arch-lute, by Signor Vebar.

*Song*, Mrs. Barbier.

*New Concerto* on the Little Flute, composed by Woodcock, and performed by Baston.

*Solo*, Signor Carbonelli.

*Finale. Concerto* on Two Trumpets, by Grano and others."

I should mention, that Signor Carbonelli was a celebrated violin player, and a favourite pupil of Corelli. He was brought over to this country by his patron, the first Duke of Rutland.

EDWARD F. RIMBAULT.

## Minor Notes.

*Note for Mr. Worsaae.*—At page 204. of *The Danes in England*, Mr. W. says:

"Towards Glasgow and Edinburgh the mountains are no longer called 'fell' and 'rigg.'"

The *Campsie Fells*, a fine range of hills within nine miles of Glasgow, are an exception. These hills are never spoken of by the natives of the strath except by the name of "fells;" and the singularity of the name has often been remarked to the writer of this note, especially by visitors to the valley. Before being much acquainted with the deeds of the Vikings (except in the *general*), he had come to the conclusion that the name *must* be Danish, from its similarity to "Fjeld," with which, in connexion with "Fiords," he had become familiar at a very early period. BRUNO.

*Singular Epitaph.*—The following epitaph occurs in Braunston churchyard, Northamptonshire:

"To the Memory of WILLIAM BORROWS, Died 1703.

"'Tis true I led a single life,  
And Nare was married in my life,  
For of that Seck (*sic*) I nare had none:  
It is the Lord; his will be done."

CRANMORE.

*Largesse.*—I heard this old word used the other day in Northamptonshire, by a servant who was leaving his employer, and who called upon one of his master's tradesmen to ask him for *largisse*, as he termed it. Certainly the peasants have preserved and handed down to the present time a vast number of old words, customs, and legends. It proves how much they owe to oral tuition. A. B.

*Brogue and Fetch.*—There are a certain set of words which have become naturalised in English,

by those who speak it in Ireland; as, *amadan*, a fool; *brogue*, a shoe (Ir. *brog*); *palaver*, fine speaking, soft talk (Ir. *pi-lubhradh*). These are all Irish words; but there are others which are not English, and yet it is hard to make them out Irish. *Brogue*, meaning a broad Irish accent, is an instance; *fetch* is another:

"In Ireland (says Mr. Banim) a *fetch* is the supernatural *fac-simile* of some individual, which comes to assure to its original [or his friend or relative] a happy longevity or immediate dissolution. If seen in the morning, the one event is predicted; if in the evening, the other."

*Taibhse* (pr. *thaivshe*) is the Irish word, and perhaps *fetch* might be derived from it by a sort of metathesis. EIRIONNACH.

## Derivation of "Caul."—

"Guianerius, cap. 36., *De Egritud. Matr.*, speaks of a silly, jealous fellow, that, seeing his child new born, included in a *kell* (meaning a *caul*), thought sure a Franciscan, that used to come to his house, was the father of it, it was so like the friar's *cowl*, and thereupon threatened the friar to kill him!"—Burton's *Anatomy of Melancholy*, part iii. sec. 3.

By this may we judge that *caul* and *cowl* are cognate? *Coif* (Martial.), in Latin *Reticulum*; whence a lady's *reticule*. B. B.

"*Pandecte*," an entire Copy of the Bible.—Dr. Maitland, in his valuable essays on the *Dark Ages*, has drawn attention to this use of the word *Pandecte*, but was not at the time aware that it is so employed by any writer before Alcuin (p. 194. n. 9. ed. 1844). It will be found, however, in the following extract from Bede's *Chronicon* (in *Monument. Britan.*, p. 101. A). The historian is speaking of certain presents which his abbot, Ceolfrith, was carrying with him on his pilgrimage to Rome, when death cut it short at Langres:

"Qui inter alia donaria quæ adferre disposuerat misit ecclesiæ S. Petri *pandectem* a B. Hieronymo in Latinum ex Hebræo vel Græco fonte translatus."

C. H.

St. Catharine's Hall, Cambridge.

## Queries.

## BOY BISHOP AT ETON.

In Heywood's edition of the *Statutes of King's College, Cambridge, and Eton College* (Longman, 1850), a MS. is quoted under the title of *Consuetudinarium vetus Scholæ Etoniensis* (sic), Harl. MSS. 7044, p. 167. From a MS. in Corpus Christi College, Cambridge.

It is a sort of *Fasti Etonenses*, recording in somewhat quaint terms the old customs which were then traditionary in the school. In the month of November, according to this authority, "in die

Sti Hugonis Pontificis solebat Etonæ fieri electio Episcopi Nihilensis, sed consuetudo obsolevit."

Again, in the statutes as given by Mr. Heywood, p. 560., it is provided that on the Feast of St. Nicholas, but "nullatenus in festo Sanctorum Innocentium," the Episcopus puerorum Scholarium, who was to be elected from among the boys every year for the purpose, might celebrate all the divine offices except the "missæ secreta."

Can you, or any of your correspondents, inform me—

1st. What is the date of the MS. in question, with any further particulars of its history?

2nd. What is "Pope St. Hugo's Day," and whether it was in any way connected with the election of the boy bishop in other places as well as Eton?

3rd. Whether any reason can be assigned why Holy Innocents Day, being that on which the boy bishop was usually appointed, should have been expressly excluded by the founder. L. C. B.

"¶ SPECULUM CHRISTIANORUM MULTA BONA CONTINENS."

I have a small black-letter tract which bears the above title: I am desirous of learning the author's name, and that of the printer, together with the date and place of its production. It extends from signature A 1 to G 8, and ends abruptly on the verso of G 8 without any colophon. On the verso of the title-page is a small woodcut representing the Holy Dove hovering over the Virgin, who is surrounded by nine kneeling figures, all under a depressed arch, supported by two pillars whose shafts have a kind of chevron ornament worked on them, somewhat similar to the pillars of the crypt of Canterbury Cathedral. Perhaps if I give the title-page of this curious little tract in extenso, it will be more easily identified:

"¶ Speculum Christianorum multa bona continens. Primo modo.

- ¶ De preceptis dei
- ¶ De septem vitiis capitalibus
- ¶ De septem virtutibus his contrariis
- ¶ De octo tabulis: cū quibusdā orōnib' deuotissimis
- ¶ De modo se preparādi ad sacramētum eucharistie
- ¶ De effectu sacramenti
- ¶ De antichristo
- ¶ Expositio ofonis dāice: cum quodā bona notabili
- ¶ De Ramis. vii. victoriā capitaliū: et eorum remediis
- ¶ De contentu mundi: cum aliis notabilibus."

It should be noted that this table of contents is by no means a fair representative of the subjects on which the pamphlet treats. On the verso of page xiii. is the following curious passage:—

"¶ Peccata britonum et causa depositionis eorum. Negligentia prelatorum | rapina potentū | cupiditas iudiciū | rabies periuriorum | inordinatus cultus vestimentorum: detestanda luxuria | omne peccatū publicum

& notorium clamat vindictā ad deum. Sed precipue quattuor: merces mercenarii, peccatū sodomiticum, homicidium, oppressio innocentū. Heu heu quot clamores vindictæ sunt nunc ante deum."

This passage is introduced without any farther connexion with the subjects under discussion, than the mere heading of the section gives it. Permit me to trouble you with one more extract, before I leave my Query in the hands of your readers:

"¶ De duabus scolis: una dirigente ad celum: et altera ad infernum.

¶ Scala ad celum	¶ Scala ad infernum
Perseuerantia bona	Desperatio
Patientia in adversis	Obstinencia in peccatis
Obediētia in preceptis	Furor in adversis
Patientia in vita	Iniusticia facti
Cōtritio et cōfessio peccati	Odiū boni et dilectio peccati
Cognito tui	Ignorantia
Caritas	Malicia."

On the recto of c vj.

Any information which some of your bibliographical correspondents may give concerning this little work, will be very acceptable.

W. SPARROW SIMPSON, B.A.

MASSACRE OF THE WELSH BARDS.

Barrington, in his *Observations upon the Statutes*, raises some historic doubts whether that massacre of the Welsh bards, upon which Gray founded his magnificent ode, actually occurred:—

"But," he says, "a manuscript history, written by Sir John Wynne of Gwydir, authorises the supposed tradition of a massacre of the bards; nor could the writer of that most admirable ode have made his bard so warmly express, or his reader feel, the tyranny of Edward, if he had not probably raised an indignation and fire in his own breast, and by reading of other materials, which I have not happened to meet with."

Has the question of this real or pretended massacre been raised, or proved beyond doubt?

As to Gray requiring "materials" for his fancy, poets even of inferior genius contrive to weave a web out of airy nothings, and the liveliest description by an old Cymric bard of the slaughters of the thirteenth century, will not carry conviction of the truth of the narrative in the nineteenth.

H. T. H.

Minor Queries.

*Portrait of William Combe.*—Lonsdale the portrait painter, in a letter dated January, 1826, addressed to a friend of Combe whilst living, says:

"I shall be much obliged if you will have the goodness to cause my picture of the late Mr. Combe to be sent to me. Mr. C. borrowed the picture of me to show to some friend, and kept it till his death."

Can any of the readers of "N. & Q." inform me in whose possession the portrait now is, and whether any engraving of Combe's portrait from that or any other picture is now to be obtained? E. T.

"*Quod non fecerunt barbari*," &c. — Who is the author of the epigram —

"*Quod non fecerunt barbari, fecerunt Barbarini*," which commemorates the destruction of the Coliseum at Rome, both by the barbarians who overran Italy about the middle of the fifth century, and, at a later period, by certain Popes of the family of the Barberini? HENRY H. BREEM.

St. Lucia.

*Lines on English History* (Vol. iii., p. 168.; Vol. v., p. 405.). — I shall be extremely obliged to MR. EDWARD CHARLTON to procure me, if he can, a copy of the above lines, and forward them, through Mr. Bell, to AN ENGLISH MOTHER.

[We should also be most glad to receive from any correspondent who can supply it, the *Metrical and Logical History*, asked for by our lamented correspondent M. A. S., which commences —

"William and William, and Henry and Stephen,  
And Henry the Second to make the First even."  
ED.]

*Windows.* — It has been said that the dates of many houses may be ascertained by a comparison of the regulations of the window-tax with the windows. The tax occasioned a marked change of style by diminishing the number of windows. Then ingenuity was exerted to effect evasions by bays, bows, and double or treble windows. These again were successively met by alterations in the law. Could any one be induced to let in some light upon the subject by examining the acts of parliament, and illustrating the result by reference to examples in London houses? C. T.

*Angel-beast; Cleek; Longtriloo.* — Can you, or any of your readers, inform me what was the nature of the game at cards called *Angel-beast*, which was in vogue in the seventeenth century? Also, the game of *Cleek*; can it be a misprint of "Check?" Also, *Longtriloo*; is this an abbreviation of "Long three card loo?" R. B.

*Royal Arms in Churches.* — What is the origin of the common practice of putting up the royal arms in churches? E. M.

Oxford.

"*Cease, rude Boreas.*" — Can any of your correspondents tell me why the song, "*Cease, rude Boreas*," has been occasionally attributed to Falconer. I remember seeing this song appended to an old edition of the *Shipwreck*, with a prefatory remark stating that G. A. Stevens could not have written it, as the moral of the verses was of too high an order for him. Occasionally the last stanza is omitted, on account of the sentiment

being somewhat questionable; though it cannot be denied that the feelings there expressed are exactly those of a sailor. In a few copies another stanza of a very different tendency is inserted in its place; and at times I have seen the commencement of the third stanza altered thus:

"Now all you at home in safety,  
Shelter'd from the howling storm,  
Tasting joys by heaven vouchsaf'd ye,  
Of our state vain notions form."

I should wish to obtain some information regarding the authors of these alterations, and when they first took place. Bopéas.

*Pictorial Proverbs.* — I have now lying open before me a small 12mo. book (binding modern) containing sixty-seven old prints (averaging in size 5½ by 3¼ inch), but wanting a title-page. The subjects appear to be in the shape of pictorial proverbs; they are evidently very old, the distich before each plate is in Latin, which is again written in old German. The views in each background are places generally in Germany, and the names are written on the plate itself. In one only plate I discover the name "M. Merian, fe" (Qy. Matts. Merian, or his daughter, of Frankfort?); and in some few others the following mark, "S." All the plates seem done by the same person.

If you can enlighten me as to the authorship of them, I shall feel much obliged. H. S. S.

*Inscription on George Inn, Wansted.* — Will you kindly give me information respecting the origin of the following inscription, which is affixed to the side of the George Inn at Wansted? —

"In memory of  $\frac{6}{7}$  cherry pey,  
As cost half a guiney.

$\frac{5}{7}$  17 of July,

That day we had good cheer,  
I hope to see it maney a year.

1752.

DAVID JERSEY."

W. H. B.

*Learned Man referred to by Rogers.* — Rogers, in his work on the Thirty-nine Articles, published 1607, writes as follows: —

"A certain learned man (speaking of the religion here then professed, and writing unto the lords of our late queen's council) doth say 'He' (meaning the papist his adversary, who charged our church with discord, and disagreements about matters of religion), 'he ought' (saith he) 'if he had been able, to have brought out the public confession and articles of faith, agreed in K. Edward's time; and have showed any in England, that, professing the gospel, dissenteth from the same.'"

I shall be much obliged to any of the readers of "N. & Q." who can inform me who was this "certain learned man." C. C. C. C.

Corp. Chr. Coll., Camb.



*Mormonism and Spalding's Romance.*—The extraordinary spread of Mormonism seems to stamp it as likely to prove a kind of second Mahometanism in the world's history. Under these circumstances the origin of the *Book of Mormon* is of course a literary curiosity. In a clever pamphlet entitled *Mormonism Exposed*, by John Bowes (E. Ward, 54. Paternoster Row, London), at pp. 30, 31. an account of the history of the book of Mormon is given. Mr. Bowes quotes from *Mormonism Unveiled*, by E. D. Hoare, to the effect that a Mr. "John Spalding" affirms that his (now deceased) brother "Solomon Spalding" had written "an historical romance of the first settlers in America, endeavouring to show that the American Indians are the descendants of Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of NĒPHI and LĒHI; he also mentions the Lamanites." Mr. J. Spalding, it is said, on reading the *Book of Mormon*, "to his great surprise," found "nearly the same historical matter, names, &c., as they were in his brother's writings;" and further says, "according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter." The latter is obviously taken from the Bible, with alterations and additions *ad libitum*.

Can any of your readers tell whether this romance of Solomon Spalding's was ever published; or whether it is still in existence, and accessible or reference, &c.?  
C. H. D.

*Carrs or Calves.*—In 1 Esdras v. 55. there occurs the word *carrs*. This is found in all copies of the Bible to which I have access, except one edited in the last century by a Mr. Butley, of Ch. Ch. Oxon, where *calves* is read, and a note given from Josephus apparently in support of it. I should be glad to know whether there is any authority in the original for this alteration.  
ERYX.

*Stoup.*—There is a holy-water stoup, in good preservation, on the exterior of the north wall (by the nave door) of the church of Houghton-le-Spring, Durham. What other examples are there of exterior stoups? Their usual situation was within either the porch or the church.  
CUTHBERT BEDE.

*Casper Ziegler and the Diaconate.*—There is a book in Latin with the following title:—*Casparis Ziegleri de Diaconis et Diaconissis Veteris Ecclesie Liber Commentarius*. Wittebergæ: Sumptibus Hæredum Jobi Wilhelmi Fingelii. Anno 1678.

What copies of this book are known to be extant? Would a translation of the whole, or selected parts, be useful at the present time, when attention is being called to the subject?

What particulars are known about the life, religion, &c. of the author? At the foot of the frontispiece are the following lines:—

"Omnia in hoc vultu vasti compendia juris,  
Cæsarii, sacri, Saxonique vides.  
Non Divæ unius tam multum crede laborem,  
Cujus vix umbram pingere possit homo."

Can any one give me the meaning of the last two lines? or information as to what other authors have treated on the subject of the Diaconate?

W. H.

*Inscription at Persepolis.*—The following curious inscription I some years ago made a note of by copying it, but neglected to mark whence I obtained it. My extract stands thus—

*Arabic Inscription.*

dicas	scis	dicat	scit	audit	expedit
facias	potes	facit	potest	facit	credit
credas	audis	credit	audit	credit	feri potest
expendas	habes	expedit	habet	petit	habet
judices	vides	judicat	videt	judicat	est
non	quodamque	nam qui	quodcunque	sæpe	quod non

It is said this was found by Captain Barth, engraved on marble, among the ruins of Persepolis, and by him translated from the Arabic into Latin and English.

Query, What does it all mean?

THOMAS LAWRENCE.

Ashby-de-la-Zouch.

"I do not know what the truth may be."—Will some one tell me whence the lines—

"I do not know how the truth may be;  
I tell the tale as told to me?"

W. T. M.

Hong Kong.

*Twittens.*—Are not the narrow passages in Brighton so called? and what is the meaning? A. C.

*Clapper Gate.*—Steps, with a gate above, into Bushy Park are so called; what is the meaning?  
A. C.

*Jemmy.*—When and why was sheep's head baptized with the name "Jemmy"? Does it apply to the entire sheep, or to the head only? I have heard of a "James's head" as a refinement of "Jemmy's head," which would make it seem as though the sheep was the "Jemmy."

SHIRLEY HIBBERD.

*Muffs worn by Gentlemen.*—Whilst looking over Hogarth's works, I observed in two plates a

male figure wearing a muff; in the "Rake's Progress," pl. 4., and in the "Woman Swearing a Child." How long, and within what limits, did this fashion flourish?

W. SPARROW SIMPSON, B.A.

### Replies.

ST. PATRICK.

(Vol. v., p. 520.)

Allowing himself to be led astray by such an untruthful guide as Ledwich, your correspondent E. M. R. thinks that "there seems to be very great doubt if St. Patrick ever existed in reality." Had E. M. R. sought for, he might have found evidences of Ireland's apostle's existence beginning with the very lifetime itself of that saint. 1st. We have a short work from St. Patrick's own pen, the *Confessio*, which the best critics have allowed to be genuine: it commences thus: "Ego Patricius peccator," &c. 2nd. A very old hymn, shown by Dr. O'Connor to have been written c. A.D. 540 (*Prolog. in Rer. Hib. Vet. Script.*, p. lxxxix.), tells us that: "Patricius prædicabat Scotis." (*Ib.*, p. xciii.). 3rd. The Irish monk Adamnan, who died A.D. 704, that is, almost a half century before our Beda, in his *Life of St. Columba*, says: "Quidam proselytus Brito homo sanctus, sancti Patricii episcopi discipulus," &c. (*AA. SS. Junii*, t. ii. p. 197.). 4th. In the library of C. C. College, Cambridge, there is a MS. of the seventh century, containing the early Irish canons: "Synodus episcoporum id est Patricii, Auxillii, Issernini" (Nasmith's *Cat. C. C. C. C.*, p. 318.). 5th. The Antiphonal, once belonging to the Irish Bangor, but now in the Ambrosian Library, Milan, a MS. of the end of the seventh or beginning of the eighth century, and published by Muratori, has a "hymnum Sancti Patricii magistri Scotorum" (Muratori, *Anecd.*, t. iv. p. 89.). 6th. Cumman, writing about the Pascal question to the Abbot of Hy, A.D. 634, says: "Primum (cyclum) illum quem sanctus Patricius Papa noster tulit," &c. (*Vet. Epist. Hibernicarum Syl.*, ed. Usserio, p. 21.). 7th. In the very old Litanies, once used, as it seems, by some church among the Britons living in this island beyond the reach of Anglo-Saxon control, we find invoked St. Patrick, along with SS. Brindane, Gildas, Paterne, Guinwaloc, Munna, Tutwal, German, and other lights of the Irish, as well as our ancient British church (ed. Mabillon, *Vet. Analect.*, p. 168.). 8th. St. Gertrude, Abbess of Nivelles, died on the 17th March, A.D. 658; the writer of her life was her cotemporary, and he expressly mentions St. Patrick (*Vita S. Gertrudis*, ed. Mabillon. *AA. SS. O. B.*, t. ii. p. 447.). 9th. Our own Beda did insert St. Patrick's name in the Martyrology which he drew

up (ed. Smith, *Beda Hist. Eccl.*, p. 351.); and another far-famed countryman of ours, Alcuin, who, in some verses which he composed for being placed "Ad aram SS. Patricii et aliorum Scotorum," says:

"Patricius, Cheranus, Scotorum gloria gentis,  
Atque Columbanus, Congallus, Adomnanus atque," &c.  
*Opp. ed. Frobenio*, t. ii. p. 219.

10th. A liturgical MS. in the British Museum, Nero, A, II. fo. 35. b., which was first printed by Spelman, who calls it "codex vetustissimus" (*Concil.*, i. 176.), speaks of St. Patrick as "archiepiscopus in Scotiis et Britannii" (*Ib.*, 177.). 11th. The celebrated monastery of St. Gall (an Irish saint) still possesses the fragment of what was once a missal, and written in the Irish character. This codex must have been older than the ninth century, for it is set down "inter libros Scottice scriptos" in a catalogue of the books belonging to that library, made in the ninth century. Among the saints enumerated in the canon of the mass is Patrick the bishop, "intercedentibus pro nobis beatis apostolis Petro et Paulo et Patricio episcopo" (see the fragment in *Appendix A to Cooper's Report*, p. 95.).

PERHO has had, and is likely always to have, followers in every age and country: Hardouin would not allow that Virgil ever lived, but stoutly held that the *Æneid* was "a fardel of monkish fictions" put together during the middle ages: not "the bigoted Anglo-Saxons" of the eighth, but Dr. Ledwich of the eighteenth century, denied the existence of the great St. Patrick; a few weeks ago a correspondent of "N. & Q." asked "Is not the battle itself (of Waterloo) a myth?" (*Vol. v.*, p. 396.); and last week, another tells us that "the saint (Patrick) certainly vanishes into 'an airy nothing,' if we are to credit the above authors" (Dr. Ledwich and Dr. Aikin).

Who the Aikin may be, or what the work of his which E. M. R. has brought forwards, I do not know; Ledwich's book now lies before me, and a more prejudiced writer I have never met with. I think, however, that from the above authorities it is clearly shown that, together with all the most learned of early and modern times, we are still warranted in treating St. Patrick "as a real actor in Irish ecclesiastical affairs."

D. ROCK.

Buckland.

*Sir James Ware — St. Patrick's Birth-place* (*Vol. v.*, p. 520.) — Permit me to correct your correspondent E. M. R., who, by a strange mistake, calls Sir James Ware "a Roman Catholic writer." He was a zealous member of the church of Ireland: E. M. R. will see a memoir of him in Harris's edition of Ware's *Writers of Ireland*.

With respect to the birth-place of St. Patrick, your correspondent may consult Colgan's *Trias Thaumaturga*, *Append. quinta ad vitas S. Patricii*,

cap. ii. p. 221. et seq.; also the Life of St. Patrick by Harris in his edition of Ware's *Bishops of Ireland*; and Dr. Lanigan's *Ecclesiastical History of Ireland*.

Ledwich was entirely unacquainted with the sources of Irish history, and is no authority. T.

Trin. Coll. Dublin.

#### NASBE'S "TERRORS OF THE NIGHT."

(Vol. v., p. 467.)

MR. EASTWOOD'S quotation from Nasbe's *Terrors of the Night* regarding the use of ale for the sacrament in Iceland, may have some light thrown upon it by the following passages from the Icelandic sages and the learned editors of the *Historic Memorials of Greenland*. We doubt if Nasbe was correct in saying that ale was granted for that purpose by the Pope in preference to wine, on account of the "incessant frosts there;" for, in truth, the Icelanders of the present day, as well as in former times, have no difficulty in protecting liquids much more congealable, such as milk, from the winter's frost. The abundance of warm springs, and the volcanic fires throughout the island, render the temperature of the inhabited districts of Iceland much warmer in winter than would be supposed from its high northern latitude. The word "red emayle" no doubt means "red enamel," an apt simile enough, and well understood in the writer's days. We do not find any mention of "ale" ("öl") being ever used in Iceland for the celebration of the eucharist; but a wine seems to have been prepared from the Crowberry (*Empetrum nigrum*), as is shown by the following extract from Bishop Paul's *Saga*, a nearly cotemporary history; for the *Saga* in question is believed to have been written by Bishop Magnus Gissurson (1215—1237), who succeeded Bishop Paul in the see of Skalholt:—

"In Bishop Paul's days came Bishop John from Greenland to Iceland, and remained during the winter in the eastern firds; but afterwards he journeyed late in Lent (*langafestu*, long fast time) to Skalholt to meet Bishop Paul, and he came there on Maunday Thursday (Skirdegi-Skjærtorsdag), and these two bishops consecrated a large store of Chrism, and had besides many confidential and learned conversations. Bishop John taught the people to prepare wine from the crowberry (*krækiberium*), as he himself had been instructed by King Sverrer. But it so happened that the next summer few berries grew in Iceland; but a man called Erick, who lived on a farm called Snorrastade, near Skalholt, prepared a small quantity of the wine from these berries, which succeeded well that summer."—Pp. 186, 187.

We confess that we are much inclined to agree with the learned Eggert Olafsen's doubts as to the practicability of manufacturing a wine, to suit

at least our palates, from the acrid fruit of the *Empetrum nigrum*. It is said that Boerhaave gives a receipt for this purpose, and we have accordingly found it in his forty-second *Process of the Elementa Chémia*, but this relates to the general mode of producing wine from fruits; and Olafsen (p. 172. vol. i.) tried it in vain with the crowberry when in Iceland in 1753. Still a species of subacid drink, such as still prepared from this fruit by the Icelanders, may have been dignified in olden times with the name of wine; but Olafsen was certainly in error when he stated that Bishop Paul brought over to Iceland, according to tradition, a native of the Canary Isles, to teach the art. The Canary Isles were not then (A.D. 1203) known to Europe.

About the year 1186 King Sverrer forbade the importation of wine into Bergen by the German traders, on account of the scenes of drunkenness and riot that ensued therefrom; and he is said to have turned his attention to the preparing of a home-made wine from the crowberry, as a substitute for the foreign liquors he had forbidden. The learned editors of the *Historic Memorials of Greenland*, in a note on the passage above quoted in Bishop Paul's *Saga*, remark, that this was probably the kind of wine which is traditionally said to have been used for the sacrament in Iceland, when the true juice of the grape could not be obtained. Huidtfeldt, in his *Chronicle*, positively states that the Northmen in 1250 and 1290 sought and obtained permission from the Pope to use mead, "nijod" (mulsum), and other similar liquors, in the celebration of the sacrament, in consequence of the great scarcity of wine in those countries. The editors further state that "within our own times, during the disastrous war with England, it was proposed to employ wine made from bilberries for the same purpose in Iceland."

The Synod of Roeskilde, according to Pontoppidan, *Annal. Eccles. Dan.* ii. 329. and iii. 536., forbids the use of any liquor but pure wine in the sacrament in the following words:—

"Pastores sunt admoniti ad communionem uti, non musto aut aliis liquoribus illicitis, sed puro vino, juxta institutionem."

Lastly, in Rymer's *Fœdera*, vol. x. p. 762., there is a petition from the Bishop of Skalholt to the English government in 1440, stating the depressed state of the commerce of Iceland at that period, and that no wine, beer, or indeed any liquor except milk and water, was to be found in the country. Such was its wretched condition, that he expresses his fear, unless supplies were received from England, divine service, the celebration of the communion, and of baptism, would soon cease.

From this last document it would seem that wine was no longer made in Iceland from the crowberry, and that the fermented juice of the

grape was deemed absolutely necessary by the bishop of that day for the celebration of the sacrament. We are not aware of any decree or bull of the court of Rome, by which any other liquor than that obtained from the grape was permitted to be used, as such would be entirely contrary to all the canons of the church, and the opinions of all her theologians. EDWARD CHARLTON.

Newcastle-on-Tyne.

The following quotation bears upon your correspondent J. EASTWOOD's Query:—

"Gregorius episcopus, &c.

[Sigurdo archiepiscopo] Nidrosiensi.

Tuæ fraternitati quærenti, an deficiente in quibusdam ecclesiis suffragancorum tuorum eucharistia propter frumenti penuriam simplex oblata undecumque confecta populo, ut sub quadam decipiatur pietatis specie, ac cervisiæ vel potus alius loco vini, cum vix aut nunquam vinum reperitur in illis partibus, sint tradenda, taliter respondemus, quod neutrum est penitus faciendum, cum in hujus modi sacramento visibilis panis de frumento et vini de uvis debeat esse forma in verbo creatoris per sacerdotis ministerium consecrata, quod veritatem carnis et sanguinis non est dubium continere, quamquam dari possit populo panis simpliciter benedictus, prout in quibusdam partibus fieri consuevit. Datum Viterbii v. Idus Maii, pontificatus nostri anno undecimo." (A.D. 1237.)—*Diplomatarium Norvegicum*, p. 14. : Christiania, 1847.

*Emayle* is no doubt enamel, used for ice, or frozen wine. *Chevèla* is answered in the Query. I may add a letter from the same Pope to the same Archbishop on baptism in ale:—

"Cum, sicut ex tua relatione didicimus, nonnunquam propter aquæ penuriam infantes terræ tuæ contingat in cervisia baptizari, tibi tenore præsentium respondemus, quod cum secundum doctrinam evangelicam oportet eos ex aqua et spiritu sancto renasci, non debent reputari rite baptizati, qui in cervisia baptizantur. Datum Laterani, viii. Idus Julii anno xv." (A.D. 1241.)—*Ibid.* p. 21.

The curious in this matter may find the practice of baptizing in other liquids than water denounced in other countries, in other bulls, and even by councils. DE CAMBRA.

#### SERJEANT'S RINGS.

(Vol. v., pp. 92. 110. 181.)

I send you the mottoes adopted by serjeants and judges, taken from the Term Reports, being, with one exception, I believe, a perfect list from 1786 to the year 1832, when MR. COLMAN's list, in the 5th Volume of "N. & Q.," begins. That exception is Lord C. B. Richards, whose motto is not given. I have also made some additions to MR. COLMAN's list.

1786. G. Bond

1787. A. Thomson  
S. Le Blanc

*Hæreditas a legibus.*

} *Reverentia legum.*

- |                                      |  |
|--------------------------------------|--|
| 1788. Lord Kenyon                    | { <i>Quid leges sine moribus.</i>            |
| R. Clayton                           |  |
| 1794. S. Heywood                     | { <i>Legum servi ut liberi.</i>              |
| J. Williams *                        |  |
| 1796. A. Palmer                      | { <i>Evaganti fræna licentia.</i>            |
| S. Shepherd                          | { <i>Legibus emendes.</i>                    |
| 1799. J. Vaughan                     | { <i>Paribus se legibus amba.</i>            |
| J. Lens                              | { <i>Libertas sub rege pio.</i>              |
| J. Bayley                            |  |
| 1800. Sir J. Scott (Lord Eldon)      | { <i>Rege incolumi mens omnibus una.</i>     |
| A. Chambre                           | { <i>Majorum instituta tueri.</i>            |
| W. D. Best                           | { <i>Libertas in legibus.</i>                |
| R. Graham                            | { <i>Et placitum læti componite fœdus.</i>   |
| A. Onslow †                          | { <i>Fœderis æquas dicamus leges.</i>        |
| 1801. W. M. Praed                    | { <i>Positis mitescant sæcula bellis.</i>    |
| 1802. Sir E. Law (Lord Ellenborough) | { <i>Serus in cælum redeas.</i>              |
| 1804. J. Mansfield                   | { <i>Hic ames dici pater atque princeps.</i> |
| 1805. T. M. Sutton ‡                 | { <i>Moribus ornes, legibus emendes.</i>     |
| 1807. G. Wood                        |  |
| 1808. W. Manley                      | { <i>Pro rege et lege.</i>                   |
| A. Pell                              |  |
| W. Rough                             |  |
| 1809. R. H. Peckwell                 | { <i>Traditum ab antiquis servare.</i>       |
| W. Frere                             | { <i>Leges juraque.</i>                      |
| 1812. V. Gibbs                       | { <i>Consulta patrum.</i>                    |
| 1813. H. Dampier                     | { <i>Studiis vigilare severis.</i>           |
| J. S. Copley                         | { <i>Mos et lex.</i>                         |
| R. Dallas                            | { <i>Antiquum exquisite matrem.</i>          |
| 1814. J. B. Bosanquet                | { <i>Qui leges juraque servat.</i>           |
| 1816. J. A. Park                     | { <i>Labore.</i>                             |
| C. Abbott (Ld. Tenterden)            | { <i>Componere legibus orbem.</i>            |
| G. S. Holroyd                        | { <i>Legibus emendes.</i>                    |
| J. Burrough                          | { <i>Auspiciis melioris ævi.</i>             |
| J. Hullock                           | { <i>Ung loi, ung roi, ung foi.</i>          |
| 1817. W. Firth                       | { <i>Fas et jura.</i>                        |
| W. Garrow                            | { <i>Mos et lex.</i>                         |
| 1818. W. Taddy                       |  |

\* In 1847 his son, Mr. Justice E. V. Williams, adopted the same motto.

† Vol. v. p. 92. The motto of the Onslow family, "Festina lente," is erroneously given as the serjeant's motto on his rings.

‡ Afterwards Lord Manners, Lord Chancellor of Ireland.

1819.	J. Richardson	} <i>More majorum.</i>
	V. Lawes	
	J. Cross	
	T. D'Oyley	} <i>Pro rege et lege.</i>
1820.	T. Peake	
1824.	R. Gifford	} <i>Æquâ lege.</i>
	W. Alexander	
	J. Littledale	} <i>Secundis laboribus.</i>
	W. St. J. Arabin	
	T. Wilde (L. Truro)	} <i>Justitiæ tenax.</i>
	S. Gaselee	
	R. Spankie	} <i>Regi regnoque fidelis.</i>
1827.	T. Andrews	
	H. Storks	} <i>Bonis legibus, judiciis gravibus.</i>
	E. Lawes	
	E. Ludlow	} <i>More majorum.</i>
	H. A. Merewether	
	W. O. Russell	} <i>Lex ratione probatur.</i>
	D. F. Jones	
	J. Scriven	} <i>Justitiæ tenax.</i>
1828.	H. J. Stephen	
	C. C. Bompas	} <i>Nulla retrorsum.</i>
1829.	J. Parke	
	E. Goulburn	} <i>Quid leges sine moribus.</i>
	N. C. Tindal	
	W. Bolland	} <i>Regi regnoque fidelis.</i>
1830.	W. E. Taunton	
	E. H. Alderson	} <i>Nec temerè nec timidè.</i>
	J. Patteson	

Omitted in List, Vol. v., p. 181.

1833.	T. N. Talfourd	} <i>Magna vis veritatis.</i>
1841.	J. V. Thompson	
	W. Wightman	} <i>Nec ultra nec citrà.</i>
1842.	C. Cresswell	} <i>Æquam servare mentem.</i>
1844.	F. Pollock	
1850.	Ld. Campbell	} <i>Leges juraque.</i>
	J. Jervis	
		} <i>Jussa capessere.</i>
		} <i>Justitiæ tenax.</i>
		} <i>Venale nec auro.</i>

#### Errata.

1843.	N. R. Clarke	} For metuis read me-
	J. B. Byles	
1847.	For E. N. Williams read E. V. Williams ;	
	and for libere read liberi.	

J. E.

#### THE OLD COUNTESS OF DESMOND.

(Vol. v., pp. 145. 323.)

In your Number of "N. & Q." of April 3rd, there are some curious and interesting remarks by the KNIGHT OF KERRY, respecting that wonder for length of days, the old Countess of Desmond, in which he gives the copy of an inscription on an ancient painting, stating that in the year 1614, and in the 140th year of her age, she appeared at

the court of King James, to seek relief in consequence of the House of Desmond having been ruined by attainder. That this statement in the inscription is erroneous, can, I think, be proved by the following circumstances, which also seem to me to afford some light on the most obscure parts of the question.

I have at this moment before me a work, which has been for many years in the library of my husband (the Rev. E. A. Bray, the Vicar of this place), and highly prized by us both, namely, a most perfect and beautiful copy of Sir Walter Raleigh's *History of the World*, published in 1614. I here give the date from the engraved title-page, which is of an allegorical description:

"THE HISTORY OF THE WORLD."  
"AT LONDON: PRINTED FOR WALTER EVERE."  
"1614."

In this volume, Chapter V. (of "the first Booke of the first Part"), page 66., "Of the long Lives of the Patriarchs, and some of *late memory*," after enumerating several celebrated persons who lived to great ages, Raleigh thus speaks of the old Countess:—

"I myself knew the old Countess of Desmond of Inchiquin, in Munster, who lived in the years 1589, and many years since, who was married in Edward IV.'s time, and held her joynture from all the Earls of Desmond since then; and that this is true, all noblemen and gentlemen of Munster can witness."

From this passage I think it can be shown, that the reader can draw no other inference than that the Countess of Desmond was dead at the time Sir Walter Raleigh wrote it. In his heading to the chapter he speaks of some of "*late memory*;" and the words "*many years since*" evidently mean that she lived many years *after* 1589.\* We do not know at what precise period the above passage was penned; but we learn from Sir Walter's Preface, that he composed this great and admirable work whilst a prisoner in the Tower (from which he was liberated in 1616). In that preface he speaks with deep feeling and regret for the loss of Prince Henry. He says the *Prince read part of the work*; and that he wrote it "for the service of that inestimable" youth. We know that Henry died in November, 1612. The passage, therefore, about the "old Countess," which occurs in a very early part of the book, there can be no doubt, was written before 1612, and the entire work published in 1614. If, therefore (as I think no one can doubt, from the manner in which it is worded), the old lady was dead when Sir Walter wrote about her, it is not possible she could have visited the court of King James in 1614.

As Raleigh says "I myself knew the old Countess

\* In his *History of the World*, Raleigh frequently uses the word *since* as we use the word *after*.

of Desmond," and plainly declares that she was married in the time of Edward IV., it is most probable that he received this account from herself; at all events, when he so strongly appeals to the witness of "all the noblemen and gentlemen of Munster" for the truth of his statement, it is most unlikely he would have written thus merely on common or casual report. The KNIGHT OF KERRY says, "There are statements in existence of 1464 being the year of her birth." This is most probably the correct date, which is perfectly consistent with Raleigh's account of her marriage in the reign of Edward IV. It is likely she married very young. There is every probability that Raleigh was well acquainted with the "old Countess" when he was in Ireland, and acted so gallant a part against the rebels in that country. Early in the spring of 1581, upon the Earl of Ormond leaving Ireland, Captain Raleigh (for he was then only such), with Sir William Morgan and another gentleman, received a commission to succeed the Earl for a time in his government in *Munster* (the old lady's county), and he spent the summer there of that year. It may be further remarked, that the then Earl of Desmond and *Sir John Desmond* are among the rebels, and that therefore the House of Desmond did suffer by attainder in the reign of *Elizabeth*;\* and more likely was it that the aged Countess should sue at the Court of Elizabeth for relief, than twenty years after at that of Jas. I.

If she came to England in 1589, Sir Walter Raleigh might have seen her in her pilgrimage to his royal mistress in that year, as in *that year* (the next after the defeat of the Spanish Armada, in which glorious service he bore a distinguished part), among other honours conferred upon him, was that of being appointed one of the gentlemen of her Majesty's Privy Chamber. In 1614 Raleigh was a prisoner in the Tower; and very improbable is it that, even had she been living at that date and in England, the old Countess would there have paid him a visit, to thank him for his mention of her in his *History of the World*. And, finally, had she really been alive when he wrote it, he might have referred to the lady herself, as a proof of what he said about her being true, instead of referring to "all the noblemen and gentlemen in Munster."

As the KNIGHT OF KERRY has expressed a wish to receive the opinions of your readers who take an interest in the subject, I venture to offer the foregoing remarks, in consequence of having the very valuable copy of Raleigh's great work in our possession, and shall be happy if the few observations I have made may be in any respect acceptable to him or to your readers.

ANNA ELIZA BRAY.

The Vicarage, Tavistock, Devon.

In a "Life of Old Parr," *Harl. Misc.*, vol. vii. p. 79., are the following lines about the old Countess, which may perhaps interest some of your readers:

"Sir Walter Raleigh, a most learned knight,  
Doth of an Irish Countess (Desmond) write,  
Of sevenscore years of age; he with her spake;  
The Lord St. Albans doth more mention make,  
That she was married in fourth Edward's reign;  
Thrice shed her teeth, which three times came again."

At the bottom of the page is a note by Oldys, but it probably contains nothing new to your correspondents who have so diligently investigated this matter. He quotes however some remarks of Archbishop Usher on this subject, which I do not remember to have seen noticed in your pages.

ERICA.

The KNIGHT OF KERRY, in his very interesting letter, infers that if the old Countess of Desmond was only eight or nine years old at the death of Edward IV., she therefore could not have been married during the reign of that monarch. Was it not, however, a not uncommon custom, at that period, for royal and noble infants to be given in marriage at quite as early an age as eight or nine, whenever it suited the views, political or otherwise, of their parents or guardians? C. E. D.

#### A FEW THINGS ABOUT RICHARD BAXTER.

(Vol. v., p. 481.)

Your correspondent Mr. BEALBY mentions that in his visit to Kidderminster in 1836, he was shown the house in the High Street in which Richard Baxter is said to have resided: a few more particulars on the subject may prove interesting.

It was a three storied, high gabled house, with low ceilinged rooms, lighted by long ranges of casement. The exterior of the house displayed a goodly proportion of wood-work, and appeared to be much in its original condition. No garden or extra-ground was attached to it, another street (Swan Street) running immediately at its back. Three or four years since the house fell before the march of modern improvements, and none of its old features can now be recognised. At the time of these alterations, the house was tenanted by a shoemaker. An ascent of four or five steps led into the shop, the long low window of which, projecting somewhat over the pavement, was tiled above, and supported underneath by wooden pillars. These also served to mark the boundary allotted to the display of the handiwork of the basketmaker who plied his trade in the capacious cellar underneath the shop.

Of course Mr. BEALBY, while prosecuting in Kidderminster his inquiries about Baxter, visited Caldwell Castle (close to the town), once the resi-

\* See Stow's *Annales of England*, p. 1217.

dence of Sir Ralph Clare, Baxter's sturdy opponent. In an old map of the town, the castle is represented as having eight towers; but only one of these now remains, which is attached to a modern house. The tower is octagonal, built of red sandstone, of massive proportions, and is in good preservation. It contains two rooms lighted N. and S.; a turret staircase; and a groin-roofed cellar, level with the ground, and with an exterior door. From this cellar an underground passage is said to extend to St. Mary's Church, about a quarter of a mile distant. Sir Ralph Clare was buried in St. Mary's, opposite to where Baxter's pulpit then stood. The flat stone that covers his grave has once again been restored to the light by the removal of the cumbersome sleeping-box that concealed it,—thanks to the judicious alterations now being carried on by the present vicar; alterations very different to those "beautifyings" of 1786, in which Baxter's pulpit was sold as worthless lumber. (Vide "N. & Q.," Vol. v., p. 363.)

The Registers preserved in the vestry of St. Mary's attest the careful neatness of Baxter in his official entries. The headings of the different months are printed, and, in some cases, ornamented after the missal style. Many of the burials are set down as those of "valliant souldiers," who fell in the frequent skirmishes of those troublous times.

The row of elms on the south walk of the churchyard is said to have been planted in Baxter's time,—perhaps by his own hand.

If Mr. BEALBY would like a copy of my etching of Baxter's pulpit (referred to at p. 363.), and would leave his address with the Publisher of "N. & Q.," I should be happy to forward one to him.

CUTBERT BIDE, B.A.

#### ST. BOTULPH.

(Vol. v., pp. 396. 475.)

As no one has hitherto answered the inquiries of A. B. touching St. Botulph, I beg to forward you the following Notes. The earliest mention of him will be found in the *Saxon Chronicle*, at the year 654. He is said to have then commenced the building of a minster at *Ycean-ho*. The statement is repeated by Florence of Worcester, who writes the name of St. Botulph's convent *Ithanho*. Its locality is thus pointed out by Leland, *Itinerary*, i. 31, 32. ed. Hearne:—

"Some hold opinion that est of Lincoln were 2 suburbs, one toward S. Beges, a late [of late] a cell of S. Mari abbay at York; the which place I take be *Ycean*, wher was an house of monkes in S. Botolphes tyme, and of this speketh Bede [?]. It is scant half a mile from the minster."

The same writer has informed us (viii. 68.) that St. Botulph died in *Icanho* (15 Kal. Jun.), and that the monastery was soon afterwards destroyed

by the Scandinavian vikings. The authority on which this latter statement will be found to rest is a "Life of St. Botulph," written or embellished by John Capgrave, and included in his *Nova Legenda Anglie*. I have now before me a fine copy of the work (Lond. 1516); but very few of the events in which St. Botulph is there said to have played a part belong to the sphere of history. We learn that Botulphus and Adulphus were two noble brothers, who in early life were sent into "Old Saxony" to be instructed in monastic learning. Botulph there became acquainted with two sisters of an English king, named Ethelmund ("regis australium Anglorum"), who, at their wish, allotted to the monk a piece of barren ground, on which to build a convent ("locum quandam incultum et ab hominibus desertum Ykanho vocatum.") Like other marshy spots, in which the *ignis fatuus* abounded, it was thought to be infested by malignant spirits. These were soon, however, put to flight ("edito crucis signo"), and a convent, on the model of the house in which St. Botulph had been reared, was planted in the midst of their domain. It perished under Edmund (941—946); but the relics of St. Botulph, which had been enshrined in his own foundation, were preserved, and afterwards translated, in the time of Edgar (959—975), through the efforts of St. Ethelwold. The head was sent to Ely, and the body equally apportioned to the royal cabinet of relics and the abbey church of Thorne. The closing passage is as follows:

"In libro ecclesie Sancti Botulphi juxta Aldersgate, Londoni habetur que pars corporis Sancti Botulphi per bone memorie regem Edwardum ecclesie B. Petri Westminsterii est collata. Eodem etiam tempore, ut in quibusdam locis scriptum inveni, per eundem monachum, jubente episcopo Ethelwoldo, translata sunt apud Thornense monasterium omnes Benedicti Biscop, abbas venerabilis Wermuthensis, nutritoris Bede presbiteri. Construxit autem Sanctus Ethelwoldus non longe a monasterio Thornensi, in loco ubi beata virgo Christi Tons inclusus fuerat, lapideam ecclesiam delictissimis cameratam cancellulis et duplici area tribus dedicatam altaribus permodicis, undique usque ad eius muros vallatam arboribus diversi generis. Sedem ibi heremiticam, si permisisset Deus, sibi delegit."

Is there any other notice of this female solitary?

C. H.

St. Catharine's Hall, Cambridge.

[Leland notices this female solitary. St. Tona, or Tona, was a Saxon saint, to whose memory a fair chapel, called Thoveham, or Thona, half a mile from the abbey, was consecrated; and at this place was the oratory of the Heremites. Leland's *Collectanea*, vol. i. p. 28.; Willis' *Mitred Abbie*, vol. i. p. 187.—Ed.]

The earliest mention found of this saint is in the *Saxon Chronicle*, under the year 654, when he began to build his minster at *Ycean-ho*, probably Boston or Botulph's-town in Lincolnshire. His

life was first put into regular form by Fulcard, a monk of Thorney, who was made abbot of that monastery in 1068. Fulcard tells us in his preface what his materials were:

"Reperta sunt quædam in veteribus libris vitiose descripta, quædam ab ipso præcipuo præsuli in privilegiis ejusdem cœnobii sunt breviter annotata, cætera ex relatione veterum ut ab antiquioribus sunt eis exhibita."

An early MS. of this life is in the Harleian collection, No. 3097. It was printed (somewhat curtailed) by Capgrave in the *Legenda Nova*, and seems to have furnished all that our antiquaries know about St. Botolph. Camden indeed refers to *Bede*, iv. 3., as containing some mention of him; but I can find no such passage, and I believe that Botolph is nowhere mentioned in the *Historia Anglorum*. The remains of Botolph were taken up in the days of King Edgar, and his head was allotted to Ely, while the rest of his bones were divided between the abbeys of Thorney and Westminster. The cause of his extended popularity it is difficult to discover. His fame even passed over to Denmark, and an office is allotted to him in the Sleswick Breviary, *Britannia Sacra*, vol. i. p. 370. It has been surmised that he was a patron saint of seamen, and that his name indicates this character, i. e. boat-help! See Allen's *History of Lincoln*, vol. i. p. 245. His brother Adulf was made Bishop of Trajectum, probably Utrecht. Your correspondents may be referred to Capgrave; to Leland, *Collectanea*, vol. i. p. 217., and vol. iii. p. 33.; and to Ellis's *Monasticon*, vol. ii. p. 596., and vol. vi. p. 1621. St. Botolph's day is the 17th of June.

C. W. G.

SIR RICHARD POLE, THE FATHER OF CARDINAL POLE.

! (Vol. v., pp. 105. 163.)

Without presuming to contravene the high authorities quoted by J. G. N. on the pedigree of Sir Richard Pole, the father of the celebrated Cardinal Pole, I am inclined to the belief that he descended from a common ancestor with the Cheshire family of "Poole," as suggested by your correspondent I. J. H. H. Wotton\* says, in his pedigree of "Poole, baronets of Poole" (from whom, by the way, the *Poles* of Shute collaterally derived):

"Robert Pull, *alias* Poole, *alias* De la Poole, lord of Barretspoole, 8 Edw. I., by Elizabeth, dau. to Hugh Raby, had issue *Reginald* and others. Reginald had issue James, who died 1 Edw. II., leaving Robert de Pull, his son and heir, who m., 2 Rich. II., the dau. and heir of Thomas de Capenhurst. Sir John de Pull, Knight, his son, lived 8 Hen. IV. and 3 Hen. V., and was father of Sir John Poole, of Poole, in Wirral,

living about 19 Rich. II., who by a dau. of — Mainwaring, of Peover, had issue, 1. Sir Thomas Poole, Knight, lord of Poole and Capenhurst, 35 Hen. VI. 2. Robert Poole, who left posterity. 3. *Sir Richard Poole, Knight*, who had progeny; and 4. James, grandfather to John Poole, of Stratford in Essex."

Is anything known further of the above Sir Richard Poole, Knight, or of his "progeny"? From a comparison of the dates before given with that of the time in which the father of the Cardinal flourished, it seems not improbable (in the absence of direct proof to the contrary) that he removed into Buckinghamshire, and was father of "Geoffrey Pole," who married Edith St. John, as shown. Cardinal Pole, however, was born (in 1500) at Stoverton Castle in *Worcestershire*, and the fact that he was named Reginald, as borne by the son of Robert, the first ancestor of "Poole" (as shown in the above extract), as well as by other members of the baronet family, would tend to confirm the supposition of a common ancestry. The reasons for the change in the family bearing suggested by J. G. N. seem highly probable, besides being the usual course adopted by younger sons for difference. I would here suggest another Query: Was Sir Richard, or his son Henry, created Lord Montague? Burke seems to be at variance with other testimony I have found on the matter. He says:

"Sir Richard Pole, K.G., [was] summoned to Parliament in 1553 [Query, 1503], as Baron Montague: he m. Lady Margaret Plantagenet, dau. of Geo. Duke of Clarence, and left issue four sons and one daughter, viz. Henry, *second Baron Montague* (whose daughters and coheirs were, Katherine, wife of Francis, second Earl of Huntingdon; and Winifred, m. first to Sir Thomas Hastings, and secondly, to Sir Thomas Barrington). 2. Geoffrey, Sir. 3. Arthur. 4. Reginald, the celebrated Cardinal. 5. Ursula, m. to Henry Lord Stafford."

In a list of attainders appended to the 2nd volume of Debrett's *Peerage*, the date 1504 is given as the creation, and 1538 the forfeiture of the title. Wotton says (vol. i. p. 32.):

"Sir Thomas Barrington, high sheriff of Essex and Hertford, 4 Eliz." 1561, "m. Winifred d. and coheir of Henry Pole, *Lord Mountague* (son of Sir Richard Pole, *Knight of the Garter*) only," "by Margaret Countess of Salisbury, dau. to Geo. Duke of Clarence, brother to King Edward VI."

That "marvellous" historian, Sir Richard Baker, in his *Chronicle* (ed. 1696, pp. 246. 271. 286., &c.), records, under the reign of Hen. VII. (cir. 1503):

"Prince Arthur, after his marriage, was sent again into Wales, to keep that country in good order, to whom were appointed for counsellors Sir Richard Pool, his *kinsman* and chief chamberlain, Sir Henry Vernon, &c."

I find no trace of the title till 15 Hen. VIII. (1524):

\* *English Baronets*, vol. ii. p. 546. ed. 1727.



"All this while King Henry had play'd with the French, but now he seems to be in earnest, and therefore sends over the Duke of Suffolk with an army, the four and twentieth of August, attended with the Lord Montacute and his brother, Sir Arthur Pool, with many other knights and gentlemen."

On the knighthood of this Sir Arthur I find, farther on,—

"On *Allholland* (Query, All-hallows) day, in the chief church of Roy," (the Duke) "made knights, Lord Herbert (son of the Earl of Worcester), the Lord Powis, Oliver Manners, Arthur Pool," &c.

And now—

The 3rd Nov. (1538) Henry Courtney, Marquess of Exeter and Earl of Devonshire, *Henry Pool*, Lord Montacute, Sir Nicholas Carew, of Bedington, Knight of the Garter and Master of the Horse, and Sir Edward Nevill, brother to the Lord *Aburgeany*, were sent to the Tower, being accused by Sir Geoffrey Pool, the Lord Montacute's brother, of high treason. They were indicted for devising to promote and advance one *Reinald* (Qy. Reginald) Pool to the crown, and put down K. Henry. *This Pool was a near kinsman of the king's* (being the son of the Lady Margaret, Countess of Salisbury, daughter and heir to George, Duke of Clarence). He had been brought up by the king in learning, and made Dean of Exeter; but being after sent to learn experience by travel, he grew so great a friend of the Pope's that he became an enemy to King Henry, and for his enmity to the king was by Pope Julius III. made cardinal. For this man's cause the lords aforesaid being condemned were all executed; the Lord Marquess, the Lord Montacute, and Sir Edward Nevill, beheaded on the Tower Hill the ninth of January; Sir Nicholas Carew the third of March; two priests condemned with them were hanged at Tyburn: Sir Geoffrey Pool, though condemned also, yet had his pardon."

I give this last quotation entire (hoping to be pardoned for its length), as it affords a curious insight into the eventful history of the period; for, two years later, I find it on record that—

"*Reynold Pool*, Cardinal, brother to the Lord Montacute, was with divers others attainted of high treason; of whom Foskeue and Dingley the tenth of July were beheaded, the Countess of Salisbury two years after."

But I forbear quoting further the account of this same cardinal's pompous "*absolution of these realms*," and "*reconciliation to the church of Rome*," all which are given in "marvellous" detail by our worthy historian. I pass on to observe, in conclusion, that, from the fact (as recorded in the first of the foregoing historic extracts) that "Sir Richard Pool, chamberlain" to Prince Arthur, was sent by him into *Wales*, I gather your correspondent I. J. H. H. has been led to suppose him a *Welsh knight*. That he is called a *kinsman* of the prince is also some confirmation of the statement afforded by J. G. N., that he became so by his mother's near connexion with the Countess of Richmond, but his own alliance with the house of

Plantagenet must have taken place about the close of the fifteenth century (and I own this offers some objection to my theory of his descent); it could not have occurred in 1513, as your correspondent states, since Cardinal Pole was, as I have stated, born in 1500, and was therefore fifty-four years old at the commencement of Mary's reign, viz. 1553-4, when proposals were made for his marriage with the queen; for, says Sir Richard, once more, in speaking of "the marriages propounded for Queen Mary:"

"One was Cardinal Pool, of a dignity not much inferior to kings, and by his mother descended from kings; but there was an exception against him also, because four and fifty years old (as old a batchelor as Queen Mary was a maid)," &c. &c.

May I be allowed to suggest another Query as to the value of the aforesaid dignity of knighthood, since Lord Herbert and Lord Powis accepted it with men of plainer name and "lesser note." I should feel obliged to any of your correspondents for information on this point. H. W. S. T.

Southampton.

#### PROCLAMATIONS TO PROHIBIT THE USE OF COAL.

(Vol. v., p. 513.)

I have recently, for a definite purpose, searched for facts relative to the introduction of coal into domestic use, but I have not met with the case referred to by Dr. Bachhoffner. So harsh a measure appears somewhat inconsistent with other facts connected with the early history of coal. For instance, a grant, dated 7th May, in the 34th of Edward I. tolerates the introduction of sea-coal into London, but levies a toll of sixpence upon every ship-load passing London Bridge: "De qualibet navata carbonis maris venal. sex denarios" (Hearne's *Liber Niger Scaccarii*: Lond. 1774, 8vo. p. 480.), which toll was to be applied to the maintenance of the said bridge. A few months after this, in 1306, was issued the proclamation prohibiting its use; and on its being disregarded, was, as stated by Prynne, followed by a Commission of Oyer and Terminer in the year 1307, a short time before the death of Edward I. It is pretty evident that on the accession of Edward II. a great change occurred in the opinion of the authorities respecting the use of coal; for in the year 1308 fifty pounds (equal probably to 800*l.* of our money) were paid from the Exchequer to provide wood and coal for the king's coronation. (*Issue Roll, Ecceq.*, 1 Edw. II.) This sum was paid to John Fairhod, Thomas de Hales, Thomas Wastel, Roger le White, and John de Talworth. We cannot tell the quantity of coal used on that occasion; but, in addition to the above sum we find Richard del Hurst of London petitioning Parliament for the payment of ten shil-

things due to him for sea-coal supplied at the king's coronation. (*Rot. Parl.*, 15 and 16 Edw. II., vol. i. p. 405.) Many facts might be given to show that coal was frequently used in London during the reign of Edward II.; and unless we are to infer that the king used without hesitation that which was denied to the citizens on pain of death, we cannot suppose that any such stringent measure was in force as to render the use of coal a capital offence. The period, therefore, in which the case referred to by Dr. Bachhoffner occurred, was most probably during the last few months of the reign of Edw. I. But I am not acquainted with any record of the case, and, with MR. WILSON, should feel obliged if any of your correspondents can refer me to it. But perhaps the Doctor himself will kindly answer the Query.

F. SOMMER MERRYWEATHER.

RALPH WINTERTON.

(Vol. v., pp. 346. 419.)

You mention that a Latin distich by Winterton may be found among the Additional MSS. in the British Museum. And at p. 420. his publication of *Hypocrates* is referred to, with a Query as to the Latin verse translation. As this book (not I believe very common) is now before me, I transcribe the title:

“Ἱπποκράτους τοῦ Μεγαλοῦ οἱ ἀφορισμοὶ περὶ τὰ τε καὶ ἔμμετροι. Hippocratis Magni Aphorismi, soluti et metrici. Interprete Joanne Heurnio medico Ultrajectino. Metaphrastis, Joanne Frero Medico-Poëta et Radulpho Wintertonico Medicinæ et Poëseως Græcæ studioso, Angliæ.

Alexandri Magni Apophthegma.

Βασιλικόν εἰσι, τὸν ἐν ποιουντα κακῶς ἀκοῦειν.

Regale est, bene cūm feceris, male audire.

Catabrigia. Excudebant Thomas Buck et Rogerus Daniel, MDCXXXIII.”

The volume is 12mo., and dedicated to William [Laud?], Bishop of London. Then follow “Reverendorum S. Theol. Professorum Censuræ,” including those of Thomas Comber, Dean of Carlisle, and Master of Trinity College, Cambridge; Matthew Wren, Dean of Windsor, and Master of Peterhouse, &c. The aphorisms are given each in the original Greek, with a metrical version in the same language, followed by prose and metrical versions in Latin.

At the end of my copy is bound up, as probably it was printed to accompany the preceding,

“Epigrammata Regiorum Medicinæ Professorum Cantabrigiæ atque Oxoniensis, &c. In Rad. Wintertonii Metaphrasin nuper editam, &c., quibus accedunt Epigrammata Therapeutica ejusdem, ad malevolorum lectorum ægritudines.”

Catabrigiæ, same date and printers. One of the Epigrammata throws some light on the Query in

Vol. v., p. 420., as to the authorship of the *Latin* version: Edward Hanburie, of Sidney College, says, addressing Winterton,—

“Gratum opus hoc Medicis. Tu primus carmine  
Græco  
Metiria.”

The volume closes with some Latin elegiac verses by Winterton on the death of his brother Francis, who, leaving the office of Gentleman of the Privy Chamber to the Queen,

“In Castra transit. Is pro patria mortuus, Custrinæ, in finibus Silesiæ, honorifice, et sicut militem de-  
cui, sepultus est.”

This supplementary volume is partly occupied with complimentary verses by the fellows of King's, who address Winterton as

“Medicum a suis juxta statuta designatum.”

Among these is one copy by Gulielmus *Sclater*, C. R. C., “Socius Inceptor in Artibus;” and another by Johannes *Sclater*, C. R. C., quondam Socius, S. T. B. 1613. I indicate these as having lately called the attention of your readers to this family.

BALLIOLENSIS.

### Replies to Minor Queries.

*Family of Bullen* (Vol. v., p. 127.).—There is a physician of that name, who is, I believe, one of the professors in the Queen's College, Cork, and who may probably be able to afford your correspondent E. A. G. the information he wishes for. I have been informed that Dr. Bullen's father asserted that his family was descended from the Boleyn family.

J. E.

*Wallington's Journal* (Vol. v., p. 489.).—This volume is in my possession. It contains much curious and interesting matter.

J. GODWIN.

28. Upper Gower Street.

*The Amber Witch* (Vol. v., p. 510.).—In answer to a Query of A. N., this book is a pure fiction. Some German biblical critics pretending to decide that whole chapters, or whole books, of the Bible are spurious, from internal evidence, Meinhold wrote the *Amber Witch* to show how little able they were to judge of internal evidence in a much simpler case. Several of them fell into his trap, and then the author avowed the work to be his own.

T.

*Twyford* (Vol. v., p. 467.).—There is yet, I am informed, a *double ford* at Alnmouth, a little above the town. The ancient church, called Woden's Church, stood at the mouth of the Alne. Here was found the cross with the imperfect inscription in Anglo-Saxon runes, now preserved at Alnwick Castle. I am not aware that any local tradition now connects the name of Twyford with Alnmouth.

EDWARD CHARLTON.

*The Ring Finger* (Vol. v., p. 492.).—I have met with the following passage in Adam's *Antiquities* (8vo. ed., p. 429.), which seems to assign another origin to this custom, than the one lately proposed in "N. & Q.":

"On this occasion" (i. e. the signing of the marriage contract) "there was commonly a feast: and the man gave the woman a ring (*annulus pronubus*) by way of pledge, *Juvenal*, vi. 27., which she put on her left hand, on the finger next the least; because it was believed a nerve reached from thence to the heart: *Macrobius*, Sat. vii. 15."

ERYX.

*Brass of Lady Gore* (Vol. v., p. 412.).—This brass still exists, and commemorates Maria Gore, *Priorissa*, 1436, attired simply as a widow. Owing to its actual existence having been but recently known to collectors of rubbings, no mention was made of it in the *Oxford Manual*. For the same reason there is no notice of a very interesting brass of a bishop or abbot, date end of fourteenth century, at Adderley, Salop. The editor of the above work would take this opportunity of thanking Mr. W. S. SIMPSON for his corrections ("N. & Q.," Vol. v., p. 369.). The rubbing, or rather smudging, from which the inscription was copied being nearly wholly illegible, accounts for the mistakes. Any further corrections will oblige

THE EDITOR OF THE "OXFORD MANUAL OF BRASSES."

Gloucester.

*Gospel Trees*.—Several Numbers of "N. & Q." have contained interesting notices of trees which are traditionally reported to indicate the standing-places of out-door preachers. To me, there is something very pleasing and picturesque—if nothing better—in these narrations; and I shall therefore be glad to find them recurring in your pages, whether their claims are of ancient or later date. Every reader of the vigorous poetry of Ebenezer Elliott, a true member of the *genus irritabile*, will recollect Miles Gordon "the Ranter" preacher, and how, in the poet's lines,—

"—— The great unpaid! the prophet, lo!  
Sublime he stands beneath the Gospel tree.  
And Edmund stands on Shirecliffe at his side."

The context, too long to quote here, is a passage descriptive of the scenery in the vicinity of Sheffield in one direction, unsurpassed for graphic scope, freshness, and fidelity in the whole range of English rhyme. But the tree? Hundreds of summer visitors climb the hill, and ask that question; and they are pointed to an ash, which stands in a situation conspicuous enough, but which neither the rest of "the trees of the wood," if they could speak, nor the quarryman, who remembers it when a sappling, can allow to be the veritable "Gospel tree" of the poet, though, but for this memorandum in "N. & Q.," it might ar-

rive at that distinction in the course of another century. A neighbouring tree, an oak, which those matter-of-fact judges, the trigonometrical surveyors, have marked with a lofty pole, competes with the aforesaid ash for the reverence of pilgrims; but its claim is equally apocryphal. If, however, when on the spot, "it is difficult," according to the old adage, "to find the tree for the wood," as I experienced a few days since, it will ever stand conspicuous enough in the poet's page, and may even serve to divert or recall attention to "Gospel trees," which have more than a poetical claim to that appellation. H.

"Who from the dark and doubtful love to run" (Vol. v., p. 512.).—I presume the lines imperfectly quoted by H. M. are to be found in the "Introduction" to the *Parish Register* by Crabbe, and which, as the book is before me, I will transcribe:

"Oh! rather give me commentators plain,  
Who with no deep researches vex the brain,  
Who from the dark and doubtful love to run,  
And hold their glimmering tapers to the sun."

S. S. S.

*Son of the Conqueror; Walter Tyrrel* (Vol. v., p. 512.).—No other son of William the Conqueror, except William Rufus, was slain by an arrow in the New Forest. A grandson, however, of the Conqueror, Richard, son of Robert Duke of Normandy, met with the same fate as Rufus, as stated by the cotemporary chronicler, Florentius Wigornensis. (Edition of the Historical Society, vol. ii. p. 45.) Immediately after describing the death of William Rufus, he says:

"Nam et antea ejusdem Willelmi junioris germanus, Ricardus, in eadem foresta multo ante perierat, et paulo ante *sus fratrielis*, Ricardus, comitis scilicet Normannorum Roberti filius, dum et ipse in venatu fuisset, a suo milite sagitta percussus, interiit."

Probably Sir N. Wraxhall or his authority had read this statement hastily, and had construed *fratrielis* brother instead of *nephew*, which is the correct sense of the word.

Your correspondent asks further for the authority for the death of William Rufus. Every historian of that day—Florentius Wigornensis and the Saxon chronicler among others—gives the received account of his death, except Suger, a Norman abbot, who says that Sir W. Tyrrel took a solemn oath to him that he was not the slayer of the king, but that the arrow came from an unknown hand.

There can, I think, be little doubt but that Sir W. Tyrrel's was the hand that drew the bow; whether, however, he intended to kill the king or not, is a point which it is probable, after the time that has elapsed, will never be satisfactorily determined. R. C. C.

Oxon.

*Sir Gilbert Gerrard* (Vol. v., p. 511.).—I beg to refer Mr. Smeeton to Erdeswick's *Staffordshire*, by Harwood (1820), p. 83., who states that Sir Gilbert Gerrard died in 1692, and that he was buried in Ashley churchyard in that county, under a handsome monument. Probably the inscription on it will give the precise date, and some of your readers may be able to refer to it, and send the communication to "N. & Q." His death must have occurred between January 8, 1592, 34 Elizabeth, the date of his will as given in Dugdale's *Baronage*, vol. ii. p. 417., and the following April; if Dugdale is right in saying that it was then proved. But on referring to the *Baga de Secretis*, the contents of which are so excellently calendared by Sir Francis Palgrave in the Appendices to his third, fourth, and fifth reports as deputy-keeper of the Public Records, it appears that Sir Gilbert was named in a commission of Oyer and Terminer, on March 22; that he signed a precept under it for the return of the grand jury, on April 11; and that he signed another precept to the lieutenant of the Tower for bringing up Sir John Perrott before the justices, on June 12, all in 34 Elizabeth, 1592. (Fourth Report, Appendix II. pp. 282, 283.) It would seem, therefore, that Dugdale has erred in the date he assigns to the probate of Sir Gilbert's will. A search, however, at Doctors' Commons will solve the difficulty. EDWARD FOSS.

*Fides Carbonarii* (Vol. iv., pp. 233, 283.; Vol. v., p. 523.).—The Collier's Confession of Faith did not originate with Dr. Milner, but is at least three hundred years old. Cardinal Hosius commends it highly (*De auctor. sacræ Script.*: Opp. fol. 263.: Antwerp. 1566), and so does Staphylus likewise (*Apologia*, fol. 83.: Colon. 1562). Bellarmine gives another version of the narrative, which he has taken from Petrus Barocius (*De arte bene moriendi*, lib. ii. cap. ix. pp. 200–203.: Antwerp. 1620). Your correspondents should not have forgotten the concluding question and answer in what Crakenthorp has styled "The Colliar's Catechisme" (*Vigiliis Dormitans*, p. 187.: Lond. 1631). The entire of the conversation may be represented thus:

"What do you believe?"  
 "I believe what the Church believes."  
 "And what does the Church believe?"  
 "The Church believes what I believe."  
 "And what do you both believe?"  
 "The same thing."

R. G.

*Line on Franklin* (Vol. iv., p. 443.; Vol. v., pp. 17, 549.).—

"Eripuit Jovi fulmen, sceptrumque tyrannia"

I do not exactly see the object of Mr. WARDEN'S inquiry (if it indeed be one), as your correspondent R. D. H. had already traced it from Cardinal Polignac to Manilius; but, as perhaps Mr. WARDEN means to inquire where *he* may have read it,

I beg leave to inform him that line was first published as anonymous in the *Correspondence de Grimm et de Diderot*, April, 1778, and was lately reproduced in the *Quarterly Review* for June, 1850, with the addition that it was from the pen of Turgot, as the authority, I presume, of the *Litté.*, art. Turgot, in the *Biographie Universelle*. O.

*Meaning of Royd as an Addition to Yorkshire Names* (Vol. v., p. 489.).—The glossary to Hulton's *Coucher Book of Whalley Abbey* at once gives it thus:

"Roda, an assart, or clearing. Rode land is used in this sense in modern German, in which the verb *roden* means to clear. The combination of the syllable *rod*, *rode*, or *royd*, with some other term, or with the name of an original settler, has, no doubt, given to particular localities such designations as Huntroyd, Ormerod, &c., &c."

See also *Lower On Surnames* (3rd edit. i. 85.), and an elaborate note in Dr. Whitaker's *Whalley*, referred to in his account of Ormerod (3rd edit. p. 364.).

In the sense which Dr. W. gives to *Rode*, or *Royd*, as "a participial substantive of the provincial verb *rid*, to clear or grub up," that word will be found singly, or in combination, near forests and chases from the Lancashire Pendle to the Devonshire Dartmoor. It occurs also in Rodmore, Rodleys, &c., in the forest district of Gloucestershire over Severn; and Murray's *Handbook* may be referred to for Wernigerode, Elbin-gerode, &c., in the Hartz forest of Germany.

In Lancashire and Yorkshire the adjunct sometimes refers to the *early proprietor*, as in Monkroyd, Martinrode, &c.; sometimes to the *trees ridded*, as in Oakenrode, Acroyd, Hollinrode, Holroyd, &c.; sometimes to other characteristics. Instances of all kinds will be found in the *Whalley Coucher Book*, printed by the Chetham Society.

LANCASTRIENSIS.

*Binnacle* (Vol. v., p. 499.).—This word, which signifies the case or covering of the compass, was until the last thirty years spelled and pronounced "bittacle," and is derived, I should imagine, from the French word *habitable*, a little habitation, a hut, a covering. It is almost the only one of our nautical terms which can be traced to a French origin. C. K.

*Plague Stones* (Vol. v., p. 500.).—I have not observed that any of your correspondents have noticed the stones near the romantic village of Eyam, about four and a half miles E.N.E. of Tideswell in Derbyshire.

It is well known that this village suffered most severely from the plague; and the inhabitants still revere the memory of their pastor Mr. Nompesson, who nobly refused to desert his flock in the hour of danger, and fell a sacrifice to his devotion. I became acquainted with these stones some years

ago, when on a tour through Derbyshire, and, if I remember rightly, they are about two and a half feet high, one foot and a half in diameter, with a hollow place on the top like a dish, in which we were told the money of the "plague village" people was placed for the food, &c. that was brought to this boundary line by the people of the neighbourhood. The cavity in the stone was of course full of water. J. G. C.

*Ramashed* (Vol. iii., p. 347.).—The Fr. *ramas* (as also *ramon*) is "*boughs* formed into a *besom* or broom," Fr. *rameau*, from the Lat. *ramus*. To *ramass* or *ramash* is "to put or sweep together, as with a broom." Thus, Hackluyt, in his Preface to the Reader, speaks of volumes "most untruly and unprofitable *ramassed* or hurled to." To *ramassh* is also "to use a *ramas* or a construction of *ramasses*" (in the case of Syr R. Guyldford) as a vehicle for conveyance. The sleds first used for carrying travellers safely down steep hills were probably composed of bough-hurdles, afterwards transformed into barrows and other more convenient carriages. Q.

*Yankee Doodle* (Vol. iv., pp. 344. 392.).—The citizens of the United States do not recognise this, but "Hail, Columbia," as their national air.

W. T. M.

Hong Kong.

"*Chords that vibrate*," &c. (Vol. v., p. 539.). —

"Chords that vibrate sweetest pleasure,  
Thrill the deepest notes of woe."

"On Sensibility. To Mrs. Dunlop, of Dunlop."  
Burns's *Poems*, ed. 1800, vol. iv. p. 404.

EDW. HAWKINS.

*Derivation of Martinique* (Vol. v., pp. 11. 165.). — MR. PHILIP S. KING's statement, that Martinique was discovered on St. Martin's day, is at variance with the account given by the historian of that island, who says that it was discovered on the 15th June, 1502, during Columbus's fourth voyage. The derivation of *Martinique* from *Martin* suggests itself so obviously, that, if the discovery had been made on the day (November 11) consecrated to that saint, it is not likely that the local historian would have gone out of his way to fix upon a Caribbean expression, *Martinina*, as the origin of the name. HENRY H. BREEN.

St. Lucia.

*Anthony Babington* (Vol. v., p. 344.). — W. Kempe, the author of the *Dutiful Invetive*, must not be confounded (as is frequently the case) with William Kempe the celebrated actor, and the reputed author of Kemp's *Nine Daies Wonder*. The first-named Kempe was probably a school-master at Plymouth. See the Rev. A. Dyce's Introduction to his reprint of the *Nine Daies Wonder* (Camden Society, No. 11.).

*The Censure of a Loyal Subject*, which your correspondent (following Herbert) attributes to Kempe, is well known to have been the production of George Whetstone, whose initials are at the end of the Dedication. A copy may be seen in the Library of Lambeth Palace.

The execution of the "fourteen most wicked traitors" (Ballard, Babbington, Tichbourne, &c.) formed the subject of many ballads and tracts, a few of which I am enabled to enumerate:

1. "A Proper New Ballad to the Tune of 'Weep, Weep,' by Thomas Deloney, beginning:

"Rejoice in hart, good people all,  
Sing praise to God on hye,  
Which hath preserved us by his power,  
From traitors tyranny."

Reprinted in Mr. Collier's *Old Ballads* (Percy Society, No. 1.).

2. "A Ballad of Rejoycinge for the Revealinge of the Queenes Enemys." Licensed to Edward Alde, August 24, 1586-7."

3. "A Joyfull Songe made by a Citizen of London in the Behalfe of all her Majesties Subjects, touching the Joye for the taking of the Traitors." Licensed to R. Jones, August 27, 1586-7."

4. "A Short Discourse, expressing the Substance of all the late intended Treasons against the Queenes Majestie and Estates of this Realme by Sundrie Traytors, &c. Printed by G. Robinson for Edward White."

This tract contains an interesting ballad by T. Nelson, whom Mr. Collier calls "the ballad-writing bookseller." See *Extracts from the Stationers' Registers*, vol. ii. p. 214. A copy is preserved in the library of Lambeth Palace.

EDWARD F. RIMBAULT.

*Seventh Son* (Vol. iii., pp. 148. 149.; Vol. v., p. 412.). — Through the information of a friend I am able to add a curious "modern instance" to my communication printed in the Number of "N. & Q." for May 1. In Saltash Street, Plymouth, my friend copied, on the 10th Dec. 1851, the following inscription on a board, indicating the profession and claims of the inhabitant: —

"A. SHEPHERD,

THE THIRD SEVENTH DAUGHTER,

DOCTRESS."

H. G. T.

Weston-super-Mare.

"*Venit ad Euphratem*" (Vol. v., p. 512.). — The epigram referred to by your correspondent H. M. runs thus:

"Venit ad Euphratem; rapidis perterritus undis,  
Ut cito transivit, corripuit medium."

S. Q.

*Sneezing* (Vol. v., pp. 364. 500.). — I have often seen, but where I cannot now recollect, that the custom of saying "God bless you!" when any one

sneezed, arose from the fact that in the great plague of Athens sneezing was an unfailing proof of returning convalescence. Your classical readers will remember the anecdote told in the *Anabasis* of Xenophon (c. ii. sect. i.-v.). I copy from Mitford, who has besides a note to the purpose:

"At daybreak the troops were assembled, and Chiro-sophus, Cleanor, and Xenophon successively addressed them. An accident, in itself even ridiculous, assisted not a little, through the importance attributed to it by Grecian superstition, to infuse encouragement. Xenophon was speaking of that favour from the gods which a righteous cause entitled them to hope for against a perjured enemy, when somebody sneezed. Immediately the general voice addressed ejaculations to protecting Jupiter, whose omen it was supposed to be. A sacrifice to the god was then proposed; a universal shout declared approbation; and the whole army, in one chorus, sang the *Pæan*."—*History of Greece*, vol. v. p. 185. cap. xxiii. sect. iv.: Lond. 1835, 8vo.

We must not, however, forget that when Elisha restored the Shunamite's son to life—

"The child sneezed seven times, and the child opened his eyes."—*2 Kings*, iv. 35.

Rt.

*Rents of Assize* (Vol. v., p. 188.).—Has not J. G. misquoted? Is not the line—

"Regis ad exemplar, totus componitur orbi."

J. E.

Rochester.

*Fire unknown* (Vol. iv., pp. 209. 283. 331.).—In *An Account of the Native Africans of Sierra Leone*, by T. M. Winterbottom: Lond. 1803, 2 vols., occurs the following note to vol. i. p. 75.:—

"It is said that the inhabitants of the Marian or Ladrone islands were ignorant of the use of fire before they were visited by the Spaniards; but even then they were acquainted with the mode of producing intoxication by means of the wine of the cocoa-nut tree."

ZEUS.

*Newtonian System* (Vol. v., p. 490.).—The author of the pamphlet entitled *The Theology and Philosophy of Cicero's Somnium Scipionis explained*, London, 1751, 8vo., was Bishop Horne. He wrote it before he had attained majority, and many attacks were made upon it. It is not included in the edition of his collected works in 6 vols. 8vo. 1809. Bishop Warburton, who cordially disliked the Hutchinsonians, or, as he styled them, the English Cocceians, mentions this tract in his *Letters to Bishop Hurd*:

"There is one book, and that no large one, which I would recommend to your perusal; it is called *The Theology and Philosophy of Cicero's Somn. Scip. examined*. It is indeed the ne plus ultra of Hutchinsonianism. In this twelve-penny pamphlet Newton is proved an atheist and a blockhead. And what would you more?"—Warburton's *Letters to Hurd*, edit. 1808, 4to. p. 63.

The anecdote as to Newton, Locke, and Lord Pembroke, p. 27., was first told by Whiston, whose character for accuracy does not stand high, particularly when Sir I. Newton, against whom he bore a grudge, is concerned. JAS. CROSSLEY.

*Newton, Cicero, and Gravitation* (Vol. v., p. 344.).—Newton is celebrated for having proved that all bodies attract one another with a force varying inversely as the square of the distance. What resemblance has this to a statement, that all bodies gravitate to the centre of the world, or, as explained by Cicero, the earth? which at most only implies its rotundity. Perhaps S. E. B. was joking, like Hegel, when he said that Newton called  $\Delta^2$  gravitation, and inferred that gravitation varied as  $\frac{1}{\Delta^2}$ . Otherwise modern philosophers, as e.g. Kepler, would have supplied much nearer approximations to Newton's law. ALTRON.

*Rhymes on the Names of Places* (Vol. v., p. 404.).—I remember hearing the following verse in the neighbourhood of Nottingham:

"Eaton and Taton, and Bramcote o'th' hill,  
Beggarly Beeston, and lousy Chilwell;  
Wegside Wilford, hey little Lenton!  
Ho fine Nottingham! Colwick and Sention."

The villages whose names occur are all within a few miles of Nottingham.

The following rhyme I have also heard:

"Derbyshire born and Derbyshire bred,  
Strong i' th' arm and weak i' the head."

R. C. C.

Oxon.

*Saint Wilfrid's Needle* (Vol. v., p. 510.), where, according to Burton, "they used to try maids whether they were honest," is not, as B. B. supposes, a stone, but a narrow passage in the crypt beneath the central tower of Ripon Minster. This crypt is of Saxon workmanship, and is probably either a part of the original church built by Saint Wilfrid, or "the new work," which, according to Leland—

"Odo, Archebishop of Cantewarbyri . . . causid to be edified, wher the Minstre now is."

This passage is said to have been used as a place of ordeal through which maidens of suspected honesty were caused to pass,—a feat which none but a virgin could accomplish. K. P. D. E.

"*Measure for Measure*," *Act I. Sc. 1.* (Vol. v., p. 535.).—I should be sorry to cast a cloud over the satisfactory elucidation which A. E. B. flatters himself he has made of a passage in *Measure for Measure*, for, if not convincing, it is unquestionably ingenious. I am afraid, however, there is one fatal objection, of which, when pointed out, I

doubt not your correspondent will see the force. He says, "the demonstrative pronoun *that*, refers to the commission which the Duke holds in his hand;" but is this the language we in England use? Until the Duke presented the commission, — the act indicated by the words "there is our commission," — there cannot indeed be much doubt that he held it in his hand; and while he did so, he would as certainly have said *this*, as I speak of *this* pen with which I write.

Your correspondent challenges comment in assuming that his explanation was satisfactory enough to preclude all correction. At the same time I must confess I am altogether sceptical with regard to Mr. Halliwell's *verb*. As, however, he has excited our curiosity, he will doubtless not object to satisfy it. MR. SINGER's suggestion seems to me worthy of consideration; but, after all, I feel that there is a degree of incoherency in the passage, and so unsatisfactory a connexion between the words "and let them work" and that which precedes, that I cannot help recurring to the idea that a line has been lost, — an accident of not very uncommon occurrence.

SAMUEL HICKSON.

St. John's Wood.

"*Stunt with false care*," &c. (Vol. v., p. 538.). — The lines alluded to, though the first of them is incorrectly quoted, are from George Cox's brilliant satire, *Black Gowns and Red Coats*; or, *Oxford in 1834*, respecting which some information was recently furnished by your correspondents S. F. C. (Vol. v., p. 297.) and C. W. B. (Vol. v., p. 332.) in reply. The work is perhaps sufficiently scarce to warrant the citation of the whole passage, which occurs at the commencement of Part V.:

"When Philip's son, in all a monarch's pride,  
With tempting boons approach'd the barrel's side,  
Full in the sun his glitt'ring trains display'd,  
And sought to cumber with officious aid,  
The Cynic sneer'd, and only begg'd in spite  
The free enjoyment of the beams of light.  
Such were the humble prayer, the meek request  
That Oxford's sons might ask their tyrants best;  
The full out-pouring on their blinded youth  
Of Nature's sunbeams, and the light of truth,  
Rest from the burking systems of the sect,  
Who kill with care more fatal than neglect,  
Who twist with force unnatural aside  
The straight young branches in their heaven-ward pride,  
With culture spoil what else would flourish wild,  
And rock the cradle till they bruise the child."

The poem in question, which is equal in talent to anything that has appeared since the days of Pope, was published by Ridgway in 1834, but is now rarely to be met with, though I never heard of its being suppressed.

G. T. D.

*The Lines on Chaucer* (Vol. v., p. 536.). — The lines about which ELIZA inquires are not quoted by her quite correctly. They are by Mr. W. J. Fox, and may be found in the little volume entitled *Hymns and Anthems* (published by Chas. Fox, 1845), used at the Unitarian Chapel in South Place, Finsbury. No. CXXIII. begins thus:

"Britain's first poet,  
Famous old Chaucer,  
Swan-like in dying,  
Sang his last song,  
When at his heart-strings  
Death's hand was strong," &c.

JAYDEE.

*Will O' the Wisp* (Vol. v., p. 511.). — Will O' the Wisp still lives by the banks of Trent; but, alas! his reign is almost over. Fifty years ago he might be seen nightly dancing over bog and brake; but since the process of warping has been discovered, which has made valuable property of what was before a morass, nearly the whole of the commons between Gainsborough and the Humber have been brought into cultivation, and the drainage consequent thereon has nearly banished poor Will.

Any person wishing to make his acquaintance would probably succeed, if he were to pass a night next November on Brumby or Scotton common.

K. P. D. E.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

A late eminent scholar was in the habit of advising his friends, when in doubt which of two books to buy: "If one of them is a Dictionary, always buy the Dictionary:" — and the noble library which he bequeathed to the public shows that he himself always acted upon this principle. What he said of Dictionaries generally, will apply with particular force to the very admirable *Dictionary of Science, Literature, and Art; comprising the History, Description, and Scientific Principles of every Branch of Human Knowledge, with the Derivation and Definition of all the Terms in General Use*, edited by Professor Brande and Dr. Cauvin, with the assistance of many eminent literary and scientific gentlemen, of which the second edition is now before us. Our impression on opening it was, that *NOTES & QUERIES* would find its occupation gone: and, although it is obvious that such cannot be the case, we feel sure that if all Querists upon ordinary subjects would turn to this excellent compendium of general information before transmitting to us many such inquiries as we now receive, they would at once be put in possession of the information of which they are in search; and we should be spared a very considerable amount of labour. The object which the proprietors proposed to themselves in the one closely printed volume of which the

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We are this week obliged by want of space to omit many interesting Articles, Notes, and Replies to Correspondents.

W. K. (Leicester) is thanked for his very kind offer, which we gladly accept.

C. B. A. shall receive early attention.

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## Notes.

### DEFOE'S PAMPHLET ON THE SEPTENNIAL BILL.

It is impossible to read Chalmers' and Wilson's *Lives of Defoe* without being constantly struck not merely by the want of all critical acumen and ordinary knowledge of the characteristics of Defoe's style which they display, but also by the absence of research on almost every point of importance connected with his career. Out of innumerable instances, I may mention his pamphlet on the subject of the Septennial Bill. Chalmers, and after him Wilson, are satisfied with repeating Boyer's statement that Defoe was the author of *The Triennial Bill Impartially Stated*, London, 1716; but neither of them appears to have referred to the pamphlet itself, and Wilson does not seem to have even consulted Boyer. He observes, "Mr. Chalmers thinks the pamphlet was not his." Whatever Chalmers might think, he does not certainly say so in express terms. The point itself is a curious one; and as it has not hitherto been gone into, perhaps I shall not trespass too much upon your space if I give your readers the results of my examination of it. In Boyer's *Political State for April, 1716* (p. 484.), he enumerates in the following terms the pamphlets on the Septennial Bill:—

"A Letter to a Country Gentleman, showing the Inconveniences which attend the Last Act for Triennial Parliaments, which, I am informed, was written by the learned Dr. Tyndal. This was followed with others intitled, *An Epistle to a Whig Member of Parliament; Some Considerations on a Law for Triennial Parliaments; The Suspension of the Triennial Bill, the Properest Means to unite the Nation; A First and Second Letter to a Friend in Suffolk; The Alterations in the Triennial Act Considered; The Innkeeper's Opinion of the Triennial Act*; and a few others. The only pamphlet that was published on the other side was called *The Triennial Act Impartially Stated, &c.* This pamphlet was judged, from its loose style and way of arguing, to be written by that prostituted fool of the last ministry, D— D— F—; but whatever was offered either in print, or vivâ voce, against the Septennial Bill, was fully answered and confuted by the following writing, generally fathered on the ingenious and judicious Joseph Addison, Esq."

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Then follows (pp. 485—501.) a printer of a pamphlet, certainly an able one, entitled :

"Arguments about the Alteration of Triennial Elections of Parliament. In a Letter to a Friend in the Country."

In the following year, when Defoe had occasion to notice *The Minutes of the Negotiations of Mons. Mesnager*, 1717, 8vo., the well-known work which has been so frequently attributed to him, in a letter in the public prints, which letter seems intended to have escaped all his biographers, and yet is of the most interesting description, he adverts to the above charge of being the author of *The Triennial Act Impartially Stated*, in the following words :—

"About a year since, viz., when the debates were on foot for enlarging the time for the sitting of the present Parliament, commonly called repealing the Triennial Bill, a stranger, whom I never knew, wrote a warm pamphlet against it; and I, on the other hand, wrote another about a week before it. Mr. Boyer, with his usual assurance, takes notice of both these books in his monthly work, and bestows some praises, more than I think it deserved, upon one; but falls upon the other with great fury, naming, after much ill language, D. D. F. to be the author of it, which, he said, might be known by the inconsistency of the style, or to that effect. Now that the world may see what a judge this Frenchman is of the English style, and upon what slender ground he can slander an innocent man, I desire it may be noted, that it has been told him by his own friends, and I offer now to prove it to him by three unquestionable witnesses, that the book which he praised so impertinently I was the author of, and that book which he let fly his dirt upon I had no concern in."

This declaration of Defoe, which claims to him the pamphlet fastened on the "ingenious and judicious Joseph Addison, Esq.," and repudiates that "judged to be written by that prostituted fool of the last ministry, D—D—F—," will amuse your readers, as it seems to form an admirable commentary on the text—

"And every blockhead knows me by my style."

We can fully accept his disclaimer of *The Triennial Act Impartially Stated*. It is, however, singular enough that the style of the *Arguments about the Alteration of Triennial Elections of Parliament*, without attaching too much importance to that criterion, is not the style of Defoe; and the Bill of Commerce with France is denounced in it in such terms as "that destructive bill," "that fatal bill," as one can scarcely suppose, without entertaining a meaner opinion of him than I feel assured he deserves, he could or would, under any circumstances, have made use of. To carry this Bill of Commerce he exerted all his great powers as a writer, and supported it in the *Review* and the *Mercator*, in the *Essay on the Treaty of Commerce with France* (1713, 8vo.), and in two other tracts, both of which were unknown to Chalmers and

Wilson, and have never been noticed or included in the list of his works, namely, *Some Thoughts upon the Subject of Commerce with France*: by the Author of the *Review* (Baker, 1713, 8vo.), and *A general History of Trade, in which an Attempt is made to state and moderate the present Disputes about settling a Commerce between Great Britain and France for the Month of September* (Baker, 1713); being the fourth Number of the *History of Trade*, which Wilson says "extended only to two Numbers" (vol. iii. p. 339.). In the *Appeal to Honour and Justice*, published only the year before (1715), he supports the same cause with all his strength. He vindicates the part he had taken, and says—

"This was my opinion, and is so still; and I would venture to maintain it against any man upon a public stage, before a jury of fifty merchants, and venture my life upon the cause, if I were assured of fair play in the dispute."—*Works*, edit. 1841, vol. xx. p. 43.

His opinion on the policy of the bill, as appears by all his subsequent commercial works, never changed: and that he could so speak of it in this pamphlet (*Arguments about the Alteration, &c.*), supposing it to be his, seems almost incredible. I feel convinced that no other similar instance can be found, during the whole of his career, in which he can be shown to express himself with such a total disregard of his avowed opinions and his honest convictions. Were it certain that he had done so, then the character which the Tolands, Oldmixons, and Boyers have given of him, as ready to take up any cause for hire, and as the prostituted agent of a party, and which I believe to be a base slander, would indeed be well deserved. But it will be asked how, after so apparently distinct and explicit an avowal, can it be doubted that he was the author of the pamphlet in question? I can only account for it on the supposition that Defoe, in writing from recollection of what Boyer had stated, in the following year, co-founded the pamphlet praised with one of the pamphlets noticed. It appears to me that one of them, the full title of which is *Some Considerations on a Law for Triennial Parliaments, with an enquiry, 1. Whether there may not be a time when it is necessary to suspend the execution even of such Laws as are most essential to the Liberties of the People? 2. Whether this is such a time or no?* (London, printed for J. Baker and T. Warner, at the Black Boy, in Paternoster Row, 1716, pp. 40.), and which is noticed in Boyer's list, has infinitely more both of Defoe's style and manner of treating a subject than the other pamphlet. I entertain no doubt that it was written by him, though it has never hitherto been attributed to him; and it is far from being unlikely that his recollection may have deceived him, and that he may have thought that Boyer's praise applied to this pamphlet, written on the same side, and not to the other. It

will be observed that Defoe does not give the title of the pamphlet, and that he does not notice that it was attributed by Boyer to Addison; which he would scarcely have omitted doing if he had written his letter with Boyer's words before him, in which also the term "inconsistency" is not used. Such is my solution of the difficulty, which unexplained would throw a new, and certainly a very unfavourable light on Defoe's character as a pamphleteer and politician. JAMES CROSSLEY.

#### ARTHUR O'CONNOR.

From the French recent papers we learn that Arthur O'Connor, one of the prominent actors in the Irish Rebellion of 1798, has just closed his prolonged life at his residence, the Château de Bignon, near Nemours (Seine et Marne) in France. When, in 1834, by permission of the government of Lord Grey, he and his accomplished wife were in this city (Cork), with the view of disposing of his inherited and not confiscated property, in order to invest the produce in France, I was almost in daily intercourse with them; and, from my recollection of the lady's father, the Marquis de Condorcet, a distinguished mathematician, but better known as the biographer and ardent propagator of Voltaire's infidel principles, as well as the zealous partisan of the Revolution, though finally its victim, I was always a welcome visitor. O'Connor, whom Bonaparte had raised to the rank of General of Division, equivalent to that of General in full in our service, being next to the degree of Marshal, told me that the disunion and personal altercations of the Irish Legion engaged in the services of the then republican France had deservedly and utterly estranged and disgusted the French successive rulers, particularly Napoleon, in whose triumphs they consequently were not allowed to participate as a national body. The rancorous duel between two officers, McSweeney and Corbet, both from Cork, had made a deep impression on the great soldier, and the Legion was disbanded. Having inquired from O'Connor whether he did not intend to publish the events of his variegated life, he told me that he was preparing the narrative; but, on mentioning to his wife that he had made this acknowledgment, she immediately called on me with an earnest request that I would dissuade him from doing so. She did not explain her motive, and I only promised to avoid the future renewal of the subject in our conversations. As yet, whatever preparations he may have made, the press has not been resorted to; though, if in existence, as may be presumed, the work, or its materials, will not, most probably, be suffered to remain in closed and mysterious secrecy. The Memoirs, for so he entitled it, cannot fail to be

most interesting; for he was a man of truth, and incapable of misrepresentation, though, of course, liable to misconception, in his recital of events; nor can it be denied, that a history, in any degree worthy of the theme—that is, of the Irish Rebellion, is still unpublished.\* Whatever objection may have prevented the publication during his life, none, I should suppose and hope, can now be urged after his death, which, singularly enough, in an article devoted to him in the *Biographie Universelle*, I find as having occurred so long since as 1830. His son, too, is there represented as the husband of his own mother! the writer, with other confusions of facts, having mistaken Arthur for his elder brother, Roger O'Connor, father of the present eccentric Feargas, M.P. It is thus, too, that the great vocalist Braham is in the same voluminous repository stated to have died of the cholera in August, 1830, though, several years subsequently, I saw him in hale flesh and blood; but the compilation, valuable, it must be admitted, in French biography, teems with ludicrous blunders on English lives, which, in the new edition now in state of preparation, will, I hope, be corrected. Even the articles of Newton, though by Biot, and of Shakspeare and Byron by Villemain, are not much to their credit, particularly the latter, in which the national prejudices prominently emerge.

O'Connor, after having for sixteen years occupied apartments in the house of an eminent bookseller and printer, Monsieur Renouard, in the Rue de Tournan, leading to the Luxembourg, and the only street that I remember, now sixty years since, had a flagged footpath in that, at present, embellished metropolis, purchased his late residence, the Château de Bignon, with the proceeds of his paternal estates sold here, as previously stated, in 1834. The purchase was made from the heirs of Mirabeau, who was born in that mansion, and not in Provence, as generally supposed, because that southern province was the family's original seat. The great orator's father, distinguished, *per antiphrasim*, as "l'Ami des hommes," for he was the most unamiable of men, had acquired and removed to the castle so called, in order to approach the royal court of Versailles. The renowned son's bursts of eloquence still, I may say, resound in my ears, dazzling and entrancing my judgment, as Lord Chatham is reported similarly to have affected his hearers. Yet my old friend Vergniaux's genuine oratory and reasoning power struck me as far superior; and I can well believe that Chatham's son's were to those of his father, which his contemporary, Hume, no incompetent judge, and doubtless his

\* Indeed, the general history of the kingdom is still a sad desideratum, and, in the impassioned dissensions of the people, not likely to be adequately supplied.

hearer, by no means exalts, though the effects on his parliamentary audience appear to have been so extraordinary. "At present," writes Hume (Essay xiii.), "there are above half-a-dozen speakers in the two houses, who, in the judgment of the public, have reached very nearly the same pitch of eloquence, and no man pretends to give any one a preference over the next. This seems to me a certain proof that none of them have attained much beyond mediocrity in this art." Hume's *Essays* first appeared in 1742, when the elder Pitt was, indeed, young in parliament; but he survived till 1776, during which interval Chatham's fame reached its culminating point. Yet, in all the ensuing editions, the author never thought it necessary to modify his depreciation of British eloquence.

O'Connor, it is said, published his father-in-law Condorcet's *collective* works; but whether the edition of 1804 in 21 volumes is meant, I cannot determine, though I know no other; nor does this contain his mathematical writings. While outlawed in 1793 with the Girondist faction, he evaded, from October to March, 1794, the revolutionary search, when he poisoned himself, unwilling, he said, in some verses addressed to his wife, the sister of Marshal Grouchy, further to participate in the horrors of the period, though he had been most instrumental in preparing the way for them. He chose, however, the better side, in his conception, of the proposed alternative or dilemma:

"Ils m'ont dit: Choisis d'être oppresseur ou victime;  
J'embrassai le malheur, et leur laissai le crime."

Madame O'Connor, a child of five years old at her father's death, had a very faint recollection of him; but I perfectly remember him, with his ardent look, and, while still young, a gray head,— "a volcano covered with snow," as was observed of him. O'Connor's only child, a mild gentlemanly young man, but certainly not the inheritor of his parent's talents, predeceased him, so that no descendant, either of Condorcet or O'Connor, now survives.

J. R. (of Cork).

#### INEDITED POETRY.

(Vol. v., pp. 387. 435.)

By way of concluding my notes upon the MS. volume of poetry, from which I have already transcribed two pieces (inserted at pages 387. 485. of your present volume), I now send you the short poem referred to in my first communication:

"February 15th, past two in the morning.  
Going to bed very ill.

Oh, when shall I, from pain and sorrow free,  
Enjoy calm rest, and lasting peace with thee!  
When will my weary pilgrimage be o'er,  
When shall my soul from earth to heav'n soar,  
And, freed from flesh, the God of Gods adore.

Oh thou who only knowest what is best,  
Give me, oh give me, peace, content, and rest!  
In life and death, oh be thou ever nigh,  
And my great weakness with thy strength supply.  
If on the bed of sickness I am laid,  
Then let me find that thou can'st give me aid.  
My drooping soul may thy blest Spirit cheer,  
And dissipate disponding gloomy fear.  
May the bright angels watch around my bed,  
And keep my timorous soul from fear and dread.  
And should excess of agony or pain,  
Or fever's rage o'er reason longest gain;  
Even then protect me by thy mighty power,  
Oh save me, save me, in that dreadful hour!  
Make every thought such as thou mayst approve,  
And every word show I my Maker love.  
If void of reason I should think, or say,  
Ought that's improper, wash such stains away.  
Resign'd unto thy will let me submit,  
With joy to whatsoever thou think'st fit.  
In peace let me resign my latest breath,  
And, void of fear, meet the grim tyrant death.  
My parting soul let me to God entrust,  
And hope a Resurrection with the just."

The devotional feeling displayed in these lines, and the circumstances under which they were composed, will probably render them interesting to some of your readers. The other poems in the little volume relate chiefly to the death of her beloved husband. I should have sent one of these had I thought them suitable to your columns. Suffice it to say, that her grief for her bereavement seems only to have been equalled by her affectionate reminiscences of the piety and excellence of the departed bishop, and only to have been assuaged by the "sure and certain hope" which filled her mind. The Queries which I would found upon the MS. are two in number:

1. What is the precise date of the author's death?

2. The meaning (if any) of the subscription to the piece printed at page 435?

Permit me to notice a trifling error of the press, p. 387. col. 2. l. 21., for *then* read *them*; and to thank you for the space given to these three communications.

W. SPARROW SIMPSON, B.A.

P.S.—Since writing the above I have seen the observation of your correspondent C. B., p. 523.: I cannot think the meaning of the signature so evident as he implies. His reason for the use of the name Juba is evidently correct: I am indebted to him for the suggestion, and must confess that the coincidence had escaped me. With regard to the word Issham, had it been intended to signify that the former name was "assumed, or false," it would certainly have been written I-sham, as C. B. evidently feels. It is possible that this part of the signature may have no meaning: this I must leave for some other correspondent to determine.

## FOLK LORE.

*Lancashire May-day Custom.*—On the 1st of May, the following custom is observed in some parts of Lancashire, though now very nearly obsolete.

Late on the preceding night, or early on that morning, small branches of trees are placed at the doors of houses in which reside any marriageable girls. They are emblematical of the character of the maidens, and have a well understood language of their own, which is rhythmical. Some speak flatteringly, others quite the reverse: the latter being used when the character of the person for whom it is intended is not quite "above suspicion."

A malicious rustic wag may sometimes put a branch of the latter description where it is not deserved, but I believe this is an exception.

I only remember a few of the various trees which are laid under contribution for this purpose. The following will illustrate what I am writing about. I must premise that *wicken* is the local name for mountain ash:

*Wicken*, sweet chicken.

*Oak*, for a joke.

*Ash*, trash.

*Gorse in bloom*—rhymes with at noon,

(I omit the epithet given here, as commonly, to an unchaste woman), and is used for a notorious delinquent.

A. B.

Liverpool.

*Hair cut off, an Antidote.*—A few days ago I observed my old servant thrusting something into the ear of one of my cows. Upon inquiry, I was informed that it was hair cut off the calf's tail, the said calf having been taken away from the cow on the previous morning: the butcher cut it off, for the above purpose, "to make her forget the calf." I half resolved on sending this account to "N. & Q.," but I hesitated, under the idea that it would perhaps hardly be worth the while. But this afternoon my eye caught the following scrap in a newspaper just published:

"At Oldham, last week, a woman summoned the owner of a dog that had bitten her. She said that she should not have adopted this course had the owner of the animal given her some of its hair, to ensure her against any evil consequences following the bite."

There is so much similarity in the two cases, that I now would ask whether your readers can throw any light on the subject?

BÆOTICUS.

Edmond, Salop.

*Weather Prophecy—The Oak Tree and the Ash* (Vol. v., p. 534.).—When the oak comes out before the ash, there will be fine weather in harvest. I have remarked this for several years, and find it generally correct, as far as such things can be.

BOSQUECILLO VIEGO.

## THE DIPHTHONG "AI."

Speaking of the diphthong *ai*, Walker, in the "Principles of English Pronunciation" prefixed to his *Dictionary*, says (Art. 202.):

"The sound of this diphthong is exactly like the long slender sound of *a*; thus, *pail* a vessel, and *pale* a colour, are perfectly the same sound."

This sound is analysed (Art. 225.) as follows:

"This triphthong (*aye*) is a combination of the slender sound of *a*, heard in *pa-per*; and the *e* in *metre*."

The sound, therefore, is a combination of *two simple sounds*. But in a previous article (8.) *a*, *e*, *o* are called *simple vowels*; or (according to his definition):

"Those which are formed by *one* conformation of the organs only; that is, the organs remain exactly in the *same* position at the *end* as at the *beginning* of the letter; whereas, in the *compound* vowels *i* and *u*, the organs *alter* their position before the letter is completely sounded."

Walker, therefore, makes the sound to be a "combination of *two simple sounds*," although he had already declared it to be a *simple sound*. Now, strange to say, Dr. Richardson, in his very valuable contribution to our literature, viz. his 8vo. *Dictionary* (a veritable *Richardson*, very long ago foretold by Joe Miller), is guilty of the same inconsistency. In the "Grammatical and Etymological Examination adapted to the *Dictionary*," he reckons *thirteen simple vowels* in our language. The *tenth* is the "long slender sound of *a*," as Walker would call it; and the sound is given us (according to Richardson) in these words: "*Lame, Tame, Crane, Faint, and Layman*." My Query is, ought not this sound to be transferred from the *simple vowels* under the *true diphthongs*? And ought we not to distinguish between the pronunciation of *pail* and *pale*, just as we do between *neigh* and *né* (French); *bait* and *bête* (French); or between *pay* and *pe* (Welsh); *tay* and *te* (Welsh)? It is worthy of remark, that the Welsh language has only the *simple sound*, not the *diphthong*!

R. PRICE.

## Minor Notes.

*A Bit o' fine Writin'.*—In the Preface to certain *Lectures on Ecclesiastes*, recently published, there occurs a choice scientific illustration, the "intellectual vastitude" whereof "necessitates a certain catholicity" of acquirements possessed by few readers. The author is referring to Jerome, and says:

"The most painful thing in his writings is the tone of *litigious infelicity* by which they are pervaded. It is a sort of *formic acid* which flows from the *fingertips* not of our good father alone, but of a whole class of

*divines; and, like the red marks left by the feet of ants on litmus-paper, it discolours all his pages.*"

There are two vignettes in the work: one illustrates "Consider the lilies," concerning which the artist had the benefit of an eminent botanist's opinion, to ensure correctness in the design. The other represents Solomon in all his glory, *driving his own chariot*, holding the reins in his right hand, and a sceptre or "morning-star" in his left hand. Methinks this illustration would not have passed muster with Mr. Scharf or Dr. Braun.

AN UPLANDISHE MANNE.

*Custom of Cranes in Storms.*—Some of your readers may be able further to illustrate the customs which I mention:

"Ex avibus est presagium coeli. When the crane taketh up a stone and flies with it in his foot, it is a sign of a storm."—Bishop Andrewes' *Orphan Lectures*, p. 92: Lond. 1657, fol.

Nonnus describes cranes as carrying stones in their mouths to prevent them from being carried hither and thither by the violence of winds and storms.—*Dyonysiacks*, lib. xii. p. 689.: Antwerp, 1569.

Bishop J. Taylor mentions a similar custom in the case of geese, but there is a different reason assigned for it:

"Ælian tells of the geese flying over the mountain Taurus: ὡς περ ἐμβαλόντες σφίσι στόμῳ διατέονται; that for fear of eagles nature hath taught them to carry stones in their mouths till they be past their danger."—Sermon XXIII. *The Good and Evil Tongue*. Part II. ab init., p. 168.: Lond. 1678, fol.

Rr.

Warmington.

*Address.*—This word signifies the wife of an alderman. It is found on a brass plate in the following epitaph, in the church of St. Stephen, Norwich, as given by Blomefield, *Hist. Norw.*, 1739, vol. ii. p. 595. Where else may it be met with? It is assuredly a better designation than that of "Mrs. Ald. A.," or "The Lady of Ald. B.;" and, from its occurrence in this place, seems to be a term once in use:

"Here ly buried Missresse Maud Heade,  
Sometime an Aldress, but now am deade,  
Anno MCCCCCLX and Seaven,  
The XIII Day of April, then  
My Lyf I leafe, as must all Men,  
My Body yielding to Christen Dust,  
My Soule to God the faithfull and Just."

COWGILL.

*How the Ancient Irish used to crown their King.*—

"A white cow was brought forth, which the king must kill, and seeth in water whole, and bathe himself therein stark naked; then, sitting in the same cauldron, his people about him, he must eat the flesh and drink

the broth wherein he sitteth, without cup or dish, or use of his hand."

Cited by Sir R. Peel in the debate on the Union with Ireland, April 26th, 1834. (*Mirror of Parliament*, p. 1311.)

*One of Junius's Correspondents identified.*—It has often appeared to me that a portion of the pages of "N. & Q." would be usefully employed in supplying information relative to works either anonymous, or by authors of whom little is known. The French have one or two works expressly on this subject, but we have not any of the kind.

I have a volume now before me, concerning the author of which I now seek for information, as he was one of those who entered the lists with Junius, and addressed him under the signature of "An Advocate in the Cause of the People." One of his letters is reprinted in vol. i. p. 429. of (I am sorry to say) the unsatisfactory edition of the *Letters of Junius* recently published by Mr. Bohn; but the editor does not seem to have known the name of this "Advocate." This I learn from the work in question: *Hope's Curious and Comic Miscellaneous Works, started in his Walks*: London, printed for the Author, 8vo. without year or printer's name; but the Preface is dated April 24, 1780, and the Dedication is signed "John Hope," who had, he tells us, "once the honour of sitting" in the House of Commons; and he also informs us that Falkner wrote part of the poem *The Shipwreck* under his roof. Besides many amusing articles in prose and verse, the volume contains twenty-one papers entitled "The Leveller," which I believe originally appeared periodically in the *Westminster Mag.*; but I do not find them noticed by Drake in his *Essays* on that class of literature. F. R. A.

Oak House.

[We entirely agree with our Correspondent on the subject of the first part of his Note; and can assure him there are no communications which we more earnestly desire than such as identify the authors of anonymous works, or furnish new information respecting writers of whom little is known.—Ed.]

## Queries.

### OLD MUSIC.

I feel thankful to Dr. RIMBAULT for the "Old Concert Bill" which you have printed in Vol. v., p. 556., and wish it may lead to more contributions towards what does not exist, but is much to be wished for, a history of *instrumental* music in this country. Having had this subject in my mind a good while, and having had occasion to observe how defective and erroneous the supposed sources of information are, I have from time to time made memoranda, which would be at the service of anybody who would undertake such a

work as the correction of the *Dictionary of Musicians*, or the compilation of a more complete work. My notes indeed are not of much importance, but it is the kind of case in which every little helps. In this concert bill, for instance, relating to a first-rate performance, we have five names, Grano, Dien-part, Pippo, Vebat, and Baston, which are not in the Dictionary. As to the first, I only know him by a set of solos for a violin or flute, which I have; of the next three, I know nothing; and of the last, I did not know that he performed Woodcock's music, or indeed that he performed at all, though I knew him as a composer. And in a volume now lying before me, "XII Concertos" by Woodcock are followed by "Six Concertos in Six Parts for Violins and Flutes, viz.: a Fifth, Sixth, and Concert Flute: the proper Flute being nam'd to each Concerto; composed by Mr. John Baston," and printed for Walsh. He is not, however, named either as a composer or performer in the Dictionary. It may be said that these are obscure persons; but that is the very reason why some slight, plain notice of them should exist somewhere; for the history of an art is not well written, or well understood, if there is not some easy way of learning more or less about the obscure persons who are every now and then coming on the stage.

To this note, may I be allowed to add a couple of Queries which perhaps some musical reader may be able and willing to answer.

1. Who was "Joseph Jackson, Batchelor in Music, late of St. John's College, Oxford;" and did he compose anything beside six sonatas for two violins and a violoncello, which were "printed for the widow by Thompson and Son in St. Paul's Churchyard," I suppose (from some other "just published" music advertised on the title-page) about a century ago?

2. I have also—

"Six Trio pour deux Violons et Alto Viola ou Basse obligé. Composés par Mr. Bach; mis au jour par Mr. Huberty de l'Academie Royale de Musique, gravés par M<sup>e</sup> son Epouse. Œuvre II."

Which Bach was the composer? I do not pretend to know by the style, being only—

AN AMATEUR.

#### TREASURY OF ST. MARK'S; RECORD AT TIBERIUS.

In Howell's *Familiar Letters*, edit. 1726, p. 62, he says that he saw in the Treasury of St. Mark's, Venice, a high iron chest as tall as himself—

"that hath no lock, but a crevice through which they cast in the gold that's bequeathed to St. Mark in legacies, whereon is engraven this proud motto:

'Quando questo serinio s'apria,  
Tutto 'l Mundo tremava.'

'When this chest is opened, the whole world shall tremble.'

Is there any other account of this chest, or of its having been opened, as it was evidently reserved for some great necessity? Did not the exigencies of the state, during its decline, compel the Venetians to resort to it; if not, such a treasure could hardly escape the lynx-eyed rapacity of some one of the many spoilers to whom the unfortunate city has been subject. At p. 276. he gives an account of having read in *Suidas*, that in his time a record existed at Tiberius which was found in the Temple at Jerusalem when it was destroyed, which affirms that our Saviour was in his lifetime upon earth chosen a priest of the Temple, and registered therein as "Jesus Christ, the Son of God and of the Virgin Mary." Howell requests the opinion of Dr. Usher, Lord Primate of Ireland, on the subject. Is there any corroborative evidence that such a register existed?

E. N. W.

Southwark.

#### UNICORN.

Can any of your correspondents refer me to an account of the supposed habits of this animal, which in these matter-of-fact days we must, I presume, be content to consider as fabulous? I am desirous to know from what source we derive the stories of the animosity between the lion and unicorn, and the curious way of catching the latter, which are referred to in Spenser's *Faerie Queen*, Act II. Sc. 5. 10.:

"Like as a lyon, whose imperiell powre,  
A proud rebellious unicorn defyeth,  
T'avoide the rash assault and wrathful stowre  
Of his fiers foe, him a tree applyes,  
And when him ranning in full course he spyeth,  
He slips aside; the whiles that furious beast  
His precious horne, sought of his enemyes,  
Strikes in the stocke, ne thence can be releast,  
But to the mighty victor yields a bounteous feast."

Shakspeare also (*Julius Caesar*, Act II. Sc. 1.) speaks of the supposed mode of entrapping them:

"For he loves to hear,  
That unicorns may be betrayed with trees,  
And bears with glasses, elephants with holes,  
Lions with toiles, and men with flatterers."

The ancients were most liberal with their descriptions of fabulous animals, and the Monoceros or Unicorn was a favourite subject with them; but I am not aware whether or no the account which Spenser gives has so early an origin.

The connexion of the unicorn with the lion in the royal arms of this country naturally forces itself upon the attention, and I find that the present arms were settled at the accession of George I. We owe the introduction of the unicorn, however, to James I.; who, as King of Scotland, bore two unicorns, and coupled one with the English lion when the two kingdoms were



united. Perhaps some of your correspondents can inform me how two unicorns became the "supporters" of the "achievement" of the Scottish kings.

The position of the lion and unicorn in the arms of our country seems to have given rise (and naturally enough in the mind of one who was ignorant of heraldic decoration) to a nursery rhyme, which I well remember to have learnt:

"The lion and the unicorn  
Were fighting for the crown,  
The lion beat the unicorn  
All round the town," &c. &c.;

unless it alludes to a contest for dominion over the brute creation, which Spenser's "rebellious unicorn" seems to have waged with the tawny monarch.

ERICA.

#### FLANAGAN ON THE ROUND TOWERS OF IRELAND.

Can you tell me anything of the history of a little work, of which the following is the title?—

"A Discourse of the Round Towers of Ireland, in which the errors of the various writers on that subject are detected and confuted, and the true cause of so many differences among the learned, on the question of their use and history, is assigned and demonstrated. By John Flanagan, Kilkenny. Printed for the author by Thomas Kelly, 1843."

It was purchased by a Dublin bookseller at Jones' last sale (Catalogue, No. 704.), for 2s. 6d. The bookseller, who has kindly lent me the book, says that it was never printed in Kilkenny, and that it is very scarce, he having seen only one other copy of it. It is a small quarto of twenty-four pages, beautifully printed on good paper, which leads me also to believe that the book could not have been printed in Kilkenny. The author, whoever he was or is, boldly says that, "There are no Round Towers in Ireland," p. 8., and through the pages of the work runs a vein of nonsense, which would lead a person to think that the author was not very right in his mind. Still, there is something very remarkable in the production.

R. H.

#### Minor Queries.

*St. Augustine's Six Treatises on Music.*—Dupin mentions *St. Augustine's Six Treatises on Music*: do these exist in print? if so, in what edition are they to be found?

E. A. H. L.

*Bishop Merriman.*—A few years ago inquiry was unsuccessfully made in the *Gentleman's Magazine*, and elsewhere both in England and Ireland, for some particulars of John Merriman, the first Protestant Bishop of Down and Connor.

In Cox's *Hibernia Anglicana* it appears that "Loftus, Archbishop of Armagh, was consecrated

by the Popish Archbishop Curwin; Thomas Lancaster, the first Protestant Bishop of Kildare, was consecrated by Archbishop Brown; and John Merriman, the first Protestant Bishop of Down and Connor, was consecrated by Lancaster when Primate."

This Bishop Merriman had been chaplain to Queen Elizabeth; he was made Vicar of St. John's, Atheboy, in the first year of her reign, and was consecrated Bishop of Down and Connor, Jan. 19, 1568. He died in 1572.

The probable father of Bishop Merriman may be found in the *Rutland Papers*, published by the Camden Society, where *Mr. Meryman*, in a second list called *William Meryman*, who held some office in the "Kechyn," is selected as one of the attendants on Henry VIII. and Queen Katherine to the Field of the Cloth of Gold in 1520.

There was formerly a family of the name of Merriman residing in Ireland: does it now exist? In England there are several families of this name: are any of them descended from this source?

T. D. P.

*The Escubierto.*—Where can the effusions of the Capateiro da Bandarra be seen in England? And has any of your correspondents read them, so as to be able to explain the nature of his language and teaching concerning the Escubierto? I believe it is admitted, that the doctrine of the Sebastianistas is superadded, exegetically, to that of the Capateiro, and is not to be found in him.

A. N.

*J. Scandret.*—I should be much obliged for any information respecting "J. Scandret, priest of the Church of England," the author of a little treatise entitled *Sacrifice, the Divine Service*, originally published in 1707; with a recommendation from the celebrated Charles Leslie, Chancellor of Connor. Mr. Parker, of Oxford, reprinted it in 1840; but as "N. & Q." had not then begun its useful career, the editor was unable to satisfy that curiosity which most readers feel respecting the authors of such books as merit their attention.

E. H. A.

*Mary Horton.*—I find in Burke's *Extinct Baronetage*, p. 269. (article "Horton of Chadderton"), that "William Horton, of Coley, in Halifax parish, died in 1739-40: by Mary his wife, daughter of (Thomas) Chester, Esq., he left an only daughter, *Mary*, living and unmarried in 1766." Can any one inform me whether this Mary Horton ever married, when she died, and where she was buried?

TEWARS.

*Biblicus on the Apocalypse.*—I shall feel much obliged if any reader of "N. & Q." will give me information respecting a series of articles which appeared about the year 1819 in some newspaper or periodical with the signature of *Biblicus* ap-

pended to them: they were intended, as far as I can learn, to be a sort of commentary on some portion of the Apocalypse. The writer left his work unfinished; but as many as appeared thus periodically were afterwards published in a separate pamphlet. I should be glad to know where a copy of this pamphlet is to be had; or in what paper the articles originally appeared. F. N.

*Cleopatra playing at Billiards.*—Perhaps one of your readers, more learned in Shakspeare than myself, can tell me what game he refers to in the following extract:

"Cleo. Let us to billiards. Come, Charmian.  
Char. My arm is sore: best play with Mardian."  
*Ant. and Cleo., Act II. Sc. 5.*

Can the game of billiards, as we now have it, boast of such high antiquity as to have been played by "the serpent of Old Nile;" or is the mention of it simply one of the great poet's anachronisms?

CUTHBERT BEDE, B.A.

"Then comes the reckoning," &c. — Who is the author of the following well-known couplet?

"Then comes the reckoning when the feast is o'er,  
The dreadful reckoning, when men smile no more."

A CONSTANT READER.

*Giving the Sack.*—Will any of your numerous readers kindly explain to me the *origin* of the phrases "to give any one the sack or bag," and "einem einen Korb geben"? We must all be aware of their acceptance. THOMAS LAWRENCE.

Ashby-de-la-Zouch.

*Scotch Provincial Tokens of the Seventeenth Century.*—Can any of your readers inform me if there were any of these tokens, which were so abundant throughout England, Wales, and Ireland, issued in Scotland? R. H. B.

*Burial of Sir John Moore.*—You have had many very interesting communications respecting the justly admired poem on "The Burial of Sir John Moore." Let me ask whether it was a matter of fact, that they "buried him darkly at dead of night"? I believe the clergyman who read the service is now living near Hereford, and that he will state that the interment took place in the morning after the battle. BATHOLENSIS.

*Mexican, &c. Grammar.*—I hope some of your readers can tell me where I may get a grammar of the language of the Mexicans, Chilians, or any other of the tribes of South America. The Spanish missionaries compiled grammars of some of the South American tongues; but I think they must have become scarce, as I can never find one in any catalogue of old books. W. B. D.

*Foundation Stones.*—In the *Illustrated News* of the 29th of May, is an account of the masonic jewels for the grand lodge of England, including

three ivory gavel for "laying foundation stones:" hence arise the following Queries.

When did the laying of foundation stones first become a ceremony?

What old foundation stones have been restored to light, showing the date of laying, and the accessories used, whether oil, wine, and corn, or what else? I have never seen an allusion to such discovery in the demolition of old buildings.

JNO. D. ALLCROFT.

Oxford Square.

*Mary Faun.*—Can any of your subscribers give me any account of the ancestry of Mary Faun, said to have married Thomas Charlton, Esq.? See *Burke's Landed Gentry*, vol. i. p. 209. B.

*Tonson and the Westminsters.*—I have a small duodecimo print, in which are represented three scenes,—

A man tossed in a blanket.

A man flogged.

A man begging.

This victim is said to be Jacob Tonson, the printer. The tormentors, who are all in collegiate dresses, are said to be Westminster Collegians.

Are these scenes facts or fictions?

What was Tonson's offence?

Is there any other explanation of the print?

I hope some old Westminster to whom the school tradition may have descended will be kind enough to answer these Queries. GRIFFIN.

### Minor Queries Answered.

*Lady Farewell's Funeral Sermon.*—Would any of your correspondents help me to unravel the mystery (if there be any) involved in the typography of the Latin portion of the following title of a book "printed for Edw. Brewster, at the Crane, in St. Paul's Church-yard, 1661?"

"Magna Charta; or the Christian's Charter Epitomized. In a Sermon preached at the Funerall of the Right Worshipfull the Lady Mary Farewell at Hill-Bishops near Taunton, by Geo. Newton, Minister of the Gospel there.

D. FareweLL obliIt MaIa saLVtIs

In anno

Hos annos postlos VIXIt & Ipsa

Vala."

W. A. J.

[The information required by our correspondent is more quaint and curious than difficult to supply. The four lines with which the title concludes form a chronogram, or an inscription comprising a certain date and number, expressed by those letters inserted in larger characters; which are to be taken separately and added together, according to their value as Roman numerals. When the arithmetical letters occurring in the first two lines are thus taken, they will be found to compose the year 1660, when the Lady Farewell died,

as the words declare; and when the numerals are selected from the last two lines, they exhibit 74, her age at the time, as they also indicate; in the following manner:—

D	-	500	I	-	1
LL	-	100	VIXI	-	17
II	-	2	I	-	1
MI	-	1001	VL	-	55
LVI	-	56			—
I	-	1			74
		—			—
		1660			

The lady who is commemorated in this inscription was the daughter of Sir Edward Seymour of Berrie Castle, in Devonshire, Baronet, and wife of "the excellently-accomplished Sir George Farewell, Knight, who died May 14, 1647;" as it is recorded on his monument at Hill-Bishops. In the same epitaph it is stated, that she was the mother of twenty children, and that she died Dec. 13, 1660; and the inscription concludes with these verses to the united memory of Sir George and Lady Farewell:

"A person graceful, learn'd, humble, and good,  
Well match'd with beautie, virtue, and high blood:  
Yet, after sufferings great and long, both dead  
To mind us where great worth is honour'd."

Collinson's *Somersetshire*, vol. iii. p. 255.

The practice of making chronograms for the expressing of dates in books, epitaphs, and especially on medals, was extremely common in the sixteenth and seventeenth centuries. One of the most remarkable is that commemorating the death of Queen Elizabeth:—

"My Day Is Closed In Immortality:"

the arithmetical formula of which is  $M = 1000 + D = 500 + C = 100 + III = 9 = A. D. 1603$ . In the second paper by Addison on the different species of false wit (*Spectator*, No. 60.) is noticed the medal that was struck of Gustavus Adolphus, with the motto:

"ChristVs DuX ergo triVmphVs."

"If you take the pains," continues the author, "to pick the figures out of the several words, and range them in their proper order, you will find they amount to MDCXVVVII, or 1627; the year in which the medal was stamped."

There is one peculiarity in the chronogram sent by our correspondent, which singularly illustrates a passage in Shakspeare, and by which also it is most amusingly illustrated. It will be observed, that the Rev. G. Newton takes advantage of the double letters at the end of Farewell, to express 100: and it will be remembered that "good M. Holofernes," in *Love's Labour's Lost*, introduces the same thought into his sonnet as an exquisite and far-fetched fancy:

"If Sore be sore, then L to Sore  
Makes Fifty Sores: Oh sore L!  
Of One sore I an Hundred make,  
By adding but One more L."]

*Sir E. K. Williams.*—Will any gentleman refer me to the pedigree of Lieut.-Gen. Sir Edmund Kenyon Williams, a distinguished Peninsular officer, who died about three years ago? And also,

where I can find or obtain such a book as the *History of Aberystwith, or Blaina Gwent?* C. W. Bradford.

[Sir Edmund Keynton Williams, K.C.B., born 1779, at Matheron, county of Monmouth, died Dec. 7, 1849. Colonel of the 80th Regiment of Foot, was only son of the Rev. Henry Williams, Vicar of Undy, county of Monmouth; who was second son of Edmund Williams, of Incarnyddit, in the parish of Bedwelty, county of Monmouth; and grandson of William Williams of the same place. Where any farther account of his family can be found we know not.]

*Order of the Cockle.*—What sort of Order was this? Was it the Order of *St. Michael*? It is mentioned incidentally by John Knox in his *History of the Reformation of Religion in Scotland* (book v.):

"In the end of January [1566] arrived an ambassador from France, named Monsieur Rambullet, having with him about forty horse in train, who came from England. He brought with him the Order of the Cockle from the King of France to the king [Lord Darnley], who received the same at the mass, in the chapel of the palace of Holyrood House."

In 1548, also, the Duke of Chatelherault, and the Earls of Huntly, Argyle, and Angus, had been invested with the same Order (book i.). Of course, Knox was always ready to ridicule such "remnants of paganism and popery." R. S. F. Perth.

[The order which Dudley received was that of St. Michael. There was formerly in France an order "du navire et de la coquille de mer," instituted, says Perrot\*, by St. Louis, in 1269, in memory of a perilous expedition which he made by sea for the succour of Christians; but adds, "il a peu survécu à son fondateur."]

*Waller Family.*—I find from Clutterbuck's *Herts*, vol. ii. p. 476., that Sir Henry Boteler, Kt., of Hatfield Woodhall, Herts, married to his first wife, at Watton Woodhall, Herts, July 26, 1563, Katherine, daughter of Robert Waller, of Hadley, and widow of Mr. Pope. I have examined all the pedigrees of the Wallers I can find to ascertain to which branch of them this lady belonged. Can any of your readers supply me with any particulars of her family? TEWARS.

[Possibly from the Wallers of Groombridge, county of Sussex. Thomas Waller, of Lansdall, in that county, second son of Thomas Waller, of Groombridge, had a son, Thomas, whose only daughter and heir, Catherine, married Thomas Pope, of Henfield, county of Sussex. In such cases the Christian name given by Clutterbuck may be wrong.—See the Histories of Kent and Sussex for the account of the Wallers.]

\* *Collection Historique des Ordres de Chevalerie*. Paris, 4to. 1820, p. 270.

*Life of St. Werburgh.*—In King's *Vale Royal*, and other works on Cheshire antiquities, reference is made to a *Life of St. Werburgh* in verse, by Henry Bradshaw, a monk of Chester. I am anxious to ascertain whether the original MS. is now in existence; and, if not, in what collection a copy of the poem is preserved? T. H.

[Mr. Hawkins of the British Museum edited a reprint of this *Life of St. Werburgh* for the Chetham Society, and in Mr. H.'s preface will be found all that is known of the existing copies of the printed work. The Editor did not know of any manuscript copy of the *Life*.]

*Blindman's Holiday.*—I have frequently heard the term "Blind Man's Holiday" used when it is getting dark in the evening, and one cannot see to read or write, work, &c. I have asked several persons if they knew the origin and reason of application of this expression, but can obtain no satisfactory explanation. Can any of your readers furnish one? W. H. C.

[Florio has "*Feriato*, vacancy from labour, rest from work, *blindman's holiday*." That amusing old antiquary, Dr. Pegge, made a query of this term about half a century ago. He says, "The twilight, or rather the hour between the time when one can no longer see to read, and the lighting of the candle, is commonly called *blindman's holiday*: qu. the meaning or occasion of this proverbial saying? I conceive, that at that time, all the family being at leisure to converse and discourse, should there be a blind person in the family, it is the time when his happiness is greatest, every one then being at liberty to attend to, and to entertain him."—*Anonymiana*, cent. iii. sect. xviii.]

*Ab. Seller.*—Any information respecting Ab. Seller, rector of Combentynhead, Devon, and author of *The Devout Communicant, assisted with Rules for the Worthy Receiving of the Blessed Eucharist*, London, 1686, will be much valued by E. D. R.

[Abednego Seller was a native of Plymouth, educated at Lincoln College, Oxford; minister of Combentynhead, in Devonshire, and subsequently vicar of St. Charles, Plymouth; but was deprived for refusing to take the oaths to William III. In Hearne's *MS. Diaries*, 1710, vol. xxv. occurs a notice of him:—"Mr. Abednego Seller was another Nonjuror, and had also collected an excellent study of books; but as he was a man of less learning than Dr. Thomas Smith [the editor of Bede], so his books were inferior to them, and heaped together with less discretion." Another notice of him occurs in Granger's *Biog. Diet.*, vol. iv. p. 11.:—"Mr. Ashby, President of St. John's College, Cambridge, has a copy of *Konigii Bibliotheca*, interleaved and filled with MS. notes by A. Seller." He was the author of several works which are given in Watt's *Bibliotheca Britan.*, but the following is omitted: *Remarks upon the Reflections of the Author of 'Popery Misrepresented,' &c. in his Answerer, particularly as to the Deposing Doctrine*, Anon., London, 4to. 1686. Another work has also been attributed to him, viz. *Considerations upon the*

*Second Canon in the Book entitled 'Constitutions and Canons Ecclesiastical,' &c.* Lond., 4to. 1693. Seller died about 1720, aged seventy-three. A letter from Seller to Humphrey Wanley, concerning Greek music, &c., will be found in the Harl. MSS. No. 3782, Art. 26. Consult also Wood's *Athenæ Oxon.*, vol. iv. p. 563. edit. Bliss.]

*Martin-drunk.*—1. Thomas Nash, in his classification of drunkards, describes the seventh species as "Martin-drunk, when a man is drunk, and drinks himself sober ere he stir." What is the origin of the expression "Martin-drunk?"

2. This passage reminds me of a line, which I fancied I had read in Lord Byron, but which I am now unable to trace. It is (if I remember aright):

"And drinking largely sobers one again."

Can you give me a reference for this, either in Byron or any other of our poets?

HENRY H. BRENN.

St. Lucia.

[2. The latter passage occurs in Pope's *Essay on Criticism*, line 215:—

"A little learning is a dangerous thing!

Drink deep, or taste not the Pierian spring:

There shallow draughts intoxicate the brain,

And drinking largely sobers us again."]

*Bagster's English Version.*—Who edited Bagster's English version of the *Polyglott Bible*? The preface is signed T. C. Whence is the motto:

Πολλὰ μὲν θητοῖς γλωτταί, μίᾳ δ' ἀθανάτοισιν?

A. A. D.

[The late Dr. Thomas Chevalier was the editor, and wrote the Preface; and the Rev. H. F. Cary supplied the Greek motto.]

### Replies.

REPLY TO MR. HICKSON'S OBJECTIONS.

(Vol. v., pp. 554. 573.)

That MR. HICKSON should have discovered no graver objections to certain suggestions of mine respecting the text of Shakspeare than those he has brought forward, is of itself no slight testimonial in their favour.

In one instance I have already (Vol. v., p. 210.) shown MR. HICKSON (I trust *satisfactorily*) that his then somewhat similar objection had no weight; nor do these now advanced appear much more formidable.

As to the passage from *As You Like It*, which MR. HICKSON remarks is capable of a moral as well as a physical interpretation—undoubtedly it is! But, in the first place, it must still remain a matter of opinion which sense best accords with the context: and, secondly, even admitting the moral sense to be the true one, still it does not necessarily disturb the analogy between it and

Imogen's allusion to the *jay of Italy*. In that case, also, the *moral* sense may be understood as implying the absence of all principle other than that derived from her own gaudy vanity.

Were I disposed to cavil, I might, in my turn, question Mr. Hickson's estimate of Phebe's beauty. Surely Rosalind's depreciation of it is not real, but only assumed, for the purpose of humbling Phebe! *Inky brows, black silk hair, bugle eye-balls, cheek of cream*—these are not items in a catalogue of ugliness!

Mr. Hickson's second objection (p. 573.) is to my explanation of the demonstrative *that* in the Duke's opening speech in *Measure for Measure*. He thinks that, according to "the language we in England use," the Duke would have used the word *this* instead of *that*.

Does Mr. Hickson seriously mean to say that Shakspeare's language is to be scanned by our present ideas of correctness? Is the bold sweep of the Master's hand to be measured by the graduation of modern convention? Are there no instances in Shakspeare of the indiscriminate substitution of personal and impersonal pronouns—of active and passive participles—of words and phrases waiting upon the magician's wind, like familiar spirits, to be moulded to his will, and acknowledging no rule but of *his* creation?

But, in the present case, I will not admit that any such licence is necessary. To Mr. Hickson's question, "Is this the language we in England use?" I answer, It is!

We do, even at the present day, say to a messenger, "Take *that* to," &c., even before we have transferred the missive from our hand to his. I can even fancy an individual, less anxious perhaps about grammar than benevolence, stretching forth to some unfortunate, and exclaiming, while yet his intended gift was in his own keeping, "*There needs but THAT to your relief—there it is!*"

It does not seem to have occurred to Mr. Hickson that the same "fatal objection" which he brings forward against *that*, might also be pleaded against *there*. When the Duke says, "*There is our commission:*" why not, "*Here is our commission?*" *There* stands precisely in the same relation to *that*, as *here* does to *this*! A. E. B.

Leeds.

#### THE TERM "MILESIAN."

(Vol. v., p. 453.)

In reference to the communication of Mr. RICHARDS, but I have not seen Mr. FRASER's Query, I beg to observe, for the honour of "Old Ireland," that upwards of thirty years since, the Royal Irish Academy awarded to me a prize of 80*l.*, with the Cunningham gold medal, for an *Essay on the Ancient History, &c. of Ireland*. It

was published in the sixteenth volume of their *Transactions* to an extent of 380 pages quarto; and Mr. Moore has done me the honour to write to me, that it was his guide throughout the first two volumes of his history of this country. In that Essay, I have written very fully of the "Milesian" colonisation; so called, not directly from Milesius himself, but from his two sons, Heber and Heremon, who led the expedition. The native annalists represent the course of the emigrants through the Mediterranean by such progressive stages as indicate the state and progress of the Phœnicians after their exodus under the conduct of Cadmus; though the ingenuity of the Bards occasionally introduced that colouring of romance, which perhaps can alone make very remote objects distinguishable. External testimonies of these oriental wanderers are traceable through *Herodotus*, lib. iv. c. 42.; *Pliny*, c. 86.; *Nennius, Hist. Brit.*, c. 9.; *Thomas Walsingham, Ypodigma Neustrie* ad ann. 1185. The venerable WINTOUR adopts all the traditions of the Irish Chronicles on the subject (*Cronyk. of Scotl.*, lib. ii. c. 9.); and Macpherson declares (*Dissertation*, p. 15.) that such of the ancient records of Scotland as escaped the barbarous policy of Edward I. support this account. The writers on Spanish history, the *Hispania Illustrata*, De Bellegarde's *Hist. Gen. d'Espagne*, vol. i. c. i. p. 4., Emanuel de Faria y Sousa, &c., carry the links through Spain; and such indeed has been the long and general faith in the tradition, that it has been actually embodied, even to the names of those alleged leaders Heber and Heremon, in an act of parliament (of Ireland I must admit) in the eleventh year of the reign of Queen Elizabeth, and through an occurrence therein engrafted upon it is expressly derived one of Her Majesty's—

"Auntient and sundrie strong authentique tytles for the Kings of England to this land of Ireland."

JOHN D'ALTON.

48. Summer Hill, Dublin.

#### BEN. JONSON'S ADOPTED SONS.

(Vol. v., p. 537.)

I doubt if *Alexander Brome* was one of Ben. Jonson's adopted sons. It is not improbable, however, that *Richard Brome* (author of the comedies of *The Northern Lass* and the *Antipodes*) was one. In Ben. Jonson's *Underwoods* is a poem to Richard Brome "on his comedy of *The Northern Lass*," which commences thus:

"I had you for a servant once, Dick Brome,  
And you perform'd a servant's faithful parts;  
Now you are got into a nearer room  
Of fellowship, professing my old arts,"

Thomas Randolph was certainly one of Jonson's sons. See in his *Poems* (4th edit. p. 17.): "A

gratulatory to M. Ben. Jonson for his adopting of him to be his son."

In Jonson's *Underwoods* is a poem "To my dear Son and right learned Friend Master Joseph Rutter." This is in praise of his "first play," but I am unable to state what that play was; nor can I give further information respecting Master Joseph Rutter, than that he is apparently the author of "An Elegy upon Ben. Jonson" in *Jonsonus Viribus*.

Of William Cartwright Ben. Jonson used to say, "*My son, Cartwright, writes all like a man.*" (Campbell's *Specimens of the British Poets*, ed. 1841, p. 183.)

James Howell was another of Jonson's sons, and has, in *Jonsonus Viribus*, some lines "Upon the Poet of his Time, Benjamin Jonson, his honoured Friend and Father."

Shackerley Marmion seems to have been another son. See in *Jonsonus Viribus*, "A Funeral Sacrifice to the sacred memory of his thrice-honoured father Ben. Jonson."

If Jonson really had twelve sons, it is not improbable that some of the following were of the number: Sir Kenelm Digby, Thomas Carew, John Cleveland, Sir John Suckling, Thomas May, Edward Hyde (afterwards Earl of Clarendon), Owen Feltham, Jasper Mayne, Richard West, John Vaughan, Thomas Hobbes.

I should have been disposed to have added to the above illustrious list the name of Edmund Waller, but for a statement of Aubrey, who says, "He told me he was not acquainted with Ben. Jonson" (Aubrey's *Lives*, p. 564.).

Aubrey (*Lives*, p. 413.), speaking of Ben. Jonson, says:

"Serjeant Jo. Hoskins, of Herefordshire, was his father. I remember his sonne (S<sup>r</sup> Bennet Hoskins, baronet, who was something poetically in his youth), told me, that when he desired to be adopted his son, 'No,' said he, 'tis honour enough for me to be your brother; I am your father's son, 'twas he that polished me, I do acknowledge it.'"

I observe that, prefixed to Randolph's *Poems*, are some lines by Richard West, B.A., and student of Christ's Church: "To the pious Memory of my dear Brother-in-Law, Mr. Thomas Randolph." As West must have been unmarried, and as I believe Randolph was also unmarried, it is possible that West calls him his brother-in-law from his being also an adopted son of Ben. Jonson.

C. H. COOPER.

Cambridge.

#### SHAKESPEARE'S SEAL.

(Vol. v., p. 539.)

There is a very full and curious account of a ring-seal (of which I possess two red wax impres-

sions), supposed to have belonged to Shakspeare, in a work unassumingly entitled *A Guide to Stratford-upon-Avon*, by R. B. Wheler, published in 1814. I presume that is the seal—or, rather, ring-seal—to which reference is made; but how far Mr. Wheler's statements and speculations may encourage "belief in the genuineness of this relic," your correspondent, and others taking any interest in such matters, must for themselves determine.

As the publication above named is before me, it may not be unacceptable to give a summary of Mr. Wheler's narrative, which occupies eight concluding pages of the *Guide*. It appears that on the 16th March, 1810, an ancient gold ring, weighing 12 dwts., and bearing the initials "W. S.," engraved in Roman characters, was found by a labourer's wife upon the surface of the mill-close adjoining Stratford churchyard, being the exact spot whereon Mr. Oldaker since erected his present residence. It had undoubtedly been lost a great many years, being nearly black; and, continues Mr. W.,—

"Though I purchased it upon the same day, for 36s. (the current value of the gold), the woman had sufficient time to destroy the 'precious ærugo' by having it unnecessarily immersed in aquafortis, to ascertain and prove the metal, at a silversmith's shop, which consequently restored its original colour. It is of tolerably large dimensions, and evidently a gentleman's ring of Elizabeth's age. Similar seal-rings are represented on cotemporary paintings and monuments; and the crossing of the central lines of the 'W.' with the oblique direction of the lines of the 'S.' exactly agree with the characters of that day. For proof we need wander no farther than Stratford Church, where the Totness and Clopton tombs will furnish representations of rings, and Shakspeare's monument of letters, perfectly corresponding in point of shape. The connexion or union of the letters by the ornamental string and tassels" [or *True Lover's Knot*, according to your correspondent], "was then frequently used, of which numberless instances may be found upon seals and upon inscriptions, in painted windows, and in the title-pages of books of that period; and for further coincidence of circumstances, it may be observed over the porch leading into the hall of Charlote House near Stratford (erected in the early part of Elizabeth's reign, by the very Sir Thomas Lucy said to have prosecuted Shakspeare for deer-stealing), that the letters 'T. L.' are surrounded in a manner precisely similar."

After adverting to many vain efforts made by him to discover whether there existed anywhere Shakspeare's seal attached to letter or other writing, Mr. Wheler states that he had examined—"A list of all the inhabitants of Stratford assessed to the levies in 1617, wherein I cannot discover any apparently respectable person the initials of whose name agree with 'W. S.:' but from this assessment, though probably copied from an anterior one, nothing conclusive can be estimated, it being made in the year subsequent to Shakspeare's death; and I should, from a close observation of the ring, be inclined to suppose that it was

made in the early part of the poet's life. Mr. Malone, in a conversation I had with him in London," (adds Mr. Wheler), "the 20th April, 1812, about a month before his death, said that he had nothing to allege against the probability of my conjecture as to its owner."

Mr. W. afterwards proceeds :

"That such a seal was used by a person connected with Shakspeare by a marriage is certain; for I possess an impression of the seal (and apparently a seal-ring) of Adrian Quiney, bailiff of Stratford in 1559-60; and who, I have every reason to believe, was the uncle of Thomas Quiney, our poet's son-in-law. This seal of Quiney's, which is appended to a deed dated June 28, 9 Eliz., 1567, being a conveyance of property in Bridge Street, Stratford, very minutely corresponds with the Shakspeare ring in size, and has a very near resemblance to it in the *string* and *tassels* uniting the Roman initials 'A. Q.:' which ornamental junction is carved somewhat similar to what is now called *The True Lover's Knot*, and in the Shakspeare ring the upper bow or flourish resembles a heart."

In Shakspeare's age —

"Seal-rings were very fashionable, but were probably more limited than at present to the nobility and respectable families; for I still confine myself to the respectability of its proprietor. . . . After numerous and continued researches into public and private documents, I find no Stratfordian of that period so likely to own such a ring as Shakspeare."

Mr. Wheler concludes —

"At present, I possess no positive proof whatever. Let it be remembered that my observations are merely relative. I yet hope to meet with an impression of the ring in my possession; and in this I am more particularly encouraged by the fact, that should success attend the investigation, this seal-ring would be the only existing article proved to have originally belonged to our immortal poet."

When Mr. Wheler wrote, the signatures in Montaigne's work, &c. had not been restored to the light.

A HERMIT AT HAMPTHEAD.

#### REASON AND UNDERSTANDING ACCORDING TO COLERIDGE.

(Vol. v., p. 535.)

Your correspondent C. MANSFIELD INGLEBY will pardon me if I deny the discrepancy in Coleridge's statements on the difference between these faculties. Coleridge refuses to brutes the possession of reason as a contemplative faculty; he allows them, that which in kind differs from reason, the understanding in a *certain degree*, and asserts that they do possess, in a very marked and characteristic manner, instinct, which, in degree only, falls below understanding. Instinct is distinguishable in *degree* from understanding. Reason is distinguishable from it in *kind*. Some kinds of brutes, as dogs and elephants, possess more in-

telligence than others, as tigers and swine; and some individual dogs possess more of this intelligence than others. This intelligence arises from the superior activity of the "faculty judging according to sense;" and, when Coleridge says that it is not clear to him "that the dog may not possess an analogon to words," he might have gone, I think, farther, and have said, with much probability of truth on his side, that the dog has this analogon of words. I am sure I have often known a dog's thoughts by his own way of expressing them, far more distinctly than I am sometimes able to gather a fellow man's meaning from his words. Nay, much as I love and venerate Coleridge — his goodness, his genius, his writings, his memory — I find a dog sometimes far more intelligible. Language is a property of the understanding, but it cannot be developed in words unless there be in the creature an adequate degree of the faculty. This degree of the faculty, dogs have not. If they had it, they might fairly be expected to speak, read, and write. What we want is the man, or the observation and experiment, which shall show us where the line is to be drawn, if in the nature of such gradations lines can be drawn at all, which shall distinguish the degree at which instinct overlaps understanding. The case is perhaps too hopelessly complicated. Coleridge has carefully guarded his expressions, that they should not seem to assert for brutes more than he can *prove* that they possess, by the use of the words "analogous or fully equivalent." That brutes can and do reflect, abstract, and generalise, it needs but an understanding of the terms, and some observation of their habits, to feel assured.

CASPAR.

#### GENERAL WOLFE.

(Vol. v., pp. 185. 396. &c.)

Since my last communication relative to this celebrated soldier, I have fallen in with a volume of the *London Chronicle* for the first half of the year 1760, and from it I send the following extracts: although there is more information relative to the battle, these only I thought worth insertion in "N. & Q." The first is entitled:

"A CALL TO THE POETS, ON THE TAKING OF QUEBEC.

"While to brave Wolfe such clouds of incense rise,  
And waft his glory to his native skies;  
Shall yet no altar blaze to Moncton's name,  
And consecrate his glorious wound to fame;  
Shall Townshend's deeds, o'er Canada renown'd,  
So faint in British eulogies resound!  
No grateful bard in some exalted lay  
Brave Townshend's worth to future times convey  
Who, for his country, and great George's cause,  
Forsook the fulness of domestic joys,  
To crush 'midst dangers of a world unknown,  
The savage insults on the British crew.

See him return'd triumphant to his king,  
 Wafted on Vict'ry's, and on Glory's wing:  
 Hast thou, great patroness of martial fire,  
 No fav'rite genius, Clio, to inspire?  
 Shall worth, like his, unnoticed pass away  
 But with the pageant of a short-liv'd day?  
 No; Soul of numbers, tune the votive strings  
 On which thou sing'st of heroes and of kings;  
 Rouse from ungrateful silence some lov'd name  
 Or from the banks of Isis, or of Cam;  
 Bid him, tho' grateful to the dead, rehearse  
 The living hero in immortal verse:  
 So shall each warlike Briton strive to raise,  
 Like him, a monument of deathless praise;  
 So shall each patriot heart his merit move  
 By the warm glow of sympathy of love."—T. D.  
 P. 71. Jan. 19.

At p. 120., June 31st, is "A New Song, entitled and called, Britain's Remembrancer for the Years 1758 and 1759." The fourth verse runs as follows:

"Quebec we have taken, and taken Breton;  
 Tho' the coast was so steep, that a man might as soon,  
 As the Frenchmen imagin'd, have taken the moon,  
 Which nobody can deny."

May 10th, p. 449.: "Capt. Bell, late Aide-de-Camp to the great Gen. Wolfe, is appointed captain in the fifth regiment," &c. Under the date of June 28th is Gen. Murray's despatch.

Among the advertisements are, "A Discourse delivered at Quebec," &c., by the Rev. Eli Dawson (dedicated to Mrs. Wolfe); "Two Discourses by Jonathan Mayhew, D.D. of Boston;" and "Quebec, a Poetical Essay, in imitation of the Miltonic Style, composed by a Volunteer in the service; with Notes entertaining and explanatory."

A notice of the death of Sir Harry Smith, Bart., aide-de-camp to Wolfe, appears in the *Examiner* for October 22nd, 1811.

Among other instances of the name is a notice of Major J. Wolfe in *Gentleman's Magazine* for 1836, p. 334. H. G. D.

#### "THE MILLER'S MELODY," AN OLD BALLAD.

(Vol. v., p. 316.)

The original ballad of "The Miller's Melody" is the production of no less a person than a "Doctor in Divinity," of whom the following are a few brief particulars.

James Smith was born about 1604, educated at Christ Church and Lincoln Colleges, in Oxford; afterwards naval and military chaplain to the Earl of Holland, and domestic chaplain to Thomas Earl of Cleveland. On the Restoration of Charles II. he held several Church preferments, and ultimately became canon and "chaunter" in Exeter Cathedral. He was created D.D. in 1661, and quitted this life in 1667. Wood informs us he was much in esteem "with the poetical wits of that time,

particularly with Philip Massinger, who call'd him his son."

I have an old "broadside" copy of the ballad in question, "Printed for Francis Grove, 1656," which is here transcribed, *verbatim at literatim*, for the especial benefit of your numerous readers. It may also be found in a rare poetical volume, entitled *Wit Restored*, 1658, and in Dryden's *Miscellany Poems* (second edition, which differs materially from the first).

#### "THE MILLER AND THE KING'S DAUGHTER.

By Mr. Smith.

"There were two sisters they went playing,  
 With a hie downe, downe, a downe-a,  
 To see their father's ships come sayling in,  
 With a hy downe, downe, a downe-a.

"And when they came unto the sea-brym,  
 With, &c.  
 The elder did push the younger in;  
 With, &c.

"O sister, O sister, take me by the gowne,  
 With, &c.  
 And drawe me up upon the dry ground,  
 With, &c.

"O sister, O sister, that may not bee,  
 With, &c.  
 Till salt and oatmeale grow both of a tree,  
 With, &c.

"Sometymes she sanke, sometymes she swam,  
 With, &c.  
 Until she came unto the mill-dam;  
 With, &c.

"The miller runne hastily downe the cliffs,  
 With, &c.  
 And up he betook her withouten her life,  
 With, &c.

"What did he doe with her brest bone?  
 With, &c.  
 He made him a violl to play thereupon,  
 With, &c.

"What did he doe with her fingers so small?  
 With, &c.  
 He made him peggs to his violl withall;  
 With, &c.

"What did he doe with her nose-ridge?  
 With, &c.  
 Unto his violl he made him a bridge,  
 With, &c.

"What did he doe with her veynes so blew?  
 With, &c.  
 He made him strings to his violl thereto;  
 With, &c.

"What did he doe with her eyes so bright?  
 With, &c.  
 Upon his violl he played at first sight:  
 With, &c.



"What did he doe with her tongue so rough?

With, &c.

Unto the violl it spake enough;

With, &c.

"What did he doe with her two shinnes?

With, &c.

Unto the violl they danc'd *Moll Symms*;

With, &c.

"Then bespake the treble string,

With, &c.

O yonder is my father the king;

With, &c.

"Then bespake the second string,

With, &c.

O yonder sits my mother the queen;

With, &c.

"And then bespake the strings all three;

With, &c.

O yonder is my sister that drowned mee.

With, &c.

"Now pay the miller for his payne,

With, &c.

And let him bee gone in the divel's name.

With, &c."

As this old ditty turns upon the making "a viol," it may be as well to add that this instrument was the precursor of the violin: but while the viol was the instrument of the higher classes of society, the "fiddle" served only for the amusement of the lower. The viol was entirely out of use at the beginning of the last century.

*Moll* (or *Mall*) *Symms* (mentioned in the thirteenth stanza) was a celebrated dance tune of the sixteenth century. The musical notes may be found in *Queen Elizabeth's Virginal Book*, in the Fitzwilliam Museum, Cambridge; and in the curious Dutch collection, *Neder Lantsche Gedenck clank*, Haerlem, 1626. EDWARD F. RIMBAULT.

#### SURNAMES.

(Vol. v., p. 509.)

I shall endeavour to answer some of MR. LOWER'S Queries.

1. Names having the prefix *Le* and ending in *er* or *re*. They are undoubtedly Norman or French, and generally relate to personal trade or employment, as *Le Mesurier*, *Le Tellier*, *Le Tanneur*, *Le Fevre*. Another class with the prefix *Le*, but of various terminations, are obviously of French origin, as *Leblanc*, *Lenoir*, *Lebreton*, *Lechaplin*, *Lemarchant*. All these came to us by the French Protestant refugees, or from Jersey and Guernsey.

2. The meaning of *worth*. This word generally implies a *military work*, and, I think, an *earth-*

*work*; and I doubt whether *worth* and *earth* are not from the same root; I personally have been able to trace *works* in many places whose names end in *worth*. I am satisfied all such surnames were *local*, that is, derived from *places* so named from military mounds or *earth-works*.

3. The meaning of *Le Chalonneur*. It is evidently the same as our English name *Challoner*, which Cole admits into his dictionary as "the name of an ancient family." It means in old French either the *boatman*, from "*châlon*," a boat; or a *fisherman*, from "*chalon*," a kind of net. As we have in English *Fisher*, in modern French *Lepêcheur*, in Italian *Piscatory*.

4. *Le Cayser*. The same as *Cæsar*, a name now, we believe, extinct amongst us, but preserved in our literature by Lord Clarendon and Pope. I suspect that it was of a class of *fancy* names which I shall mention presently.

5. Baird and Aird are Scotch names, and probably local. Jameson (whose authority is very low with me) derives *Baird* from *bard*, and *Aird* he does not mention. *Aird* or *ard* is Celtic for *high*, and is a common local denomination in Scotland and Ireland.

6. For the rest of the out-of-the-way names MR. LOWER mentions I can give no more explanation than of many thousands others which have been probably produced by some peculiarity or incidents in the first nominee, or some corruption of a better known name. As to this class of fancy names, I can give MR. LOWER a hint that may be of use to him. It used to be the custom at the old Foundling Hospital and in all parish workhouses, to give the children what I venture to call *fancy* names. I remember being shocked at the heterogeneous nomenclature that was outpoured on fifty or a hundred poor babes at the Foundling. I happened once to accompany a noble lady—the daughter of a great sea officer—to one of these Foundling christenings, when the names of Howe, Duncan, Jervis, and Nelson, were in fashion, and they were each given to half-a-dozen children; and while this was going on, my fair and noble friend whispered me, "What a shame! all these poor little creatures will grow up to be our cousins." Sometimes the names given were grotesque, such as ought not to have been permitted; and sometimes the children brought into the hospital, pinned to their clothes, names in which I suppose the poor mother may have had a meaning, but which seemed to us fantastical and extravagant.

Illegitimacy is a considerable source of strange names. I could give some droll instances. Corruption is another; there are half-a-dozen names of labourers in my village which are mere corruptions by vulgar pronunciation of some of the noblest names of the peerage.

MR. LOWER cannot have failed to observe the

great tendency in the United States to vary the orthography, and of course, I suppose, the pronunciation of some of their old English patronymics; not from any dislike to them, for the contrary sentiment, I believe, is very prevalent, but the emigrants who carried out the names were ignorant or indifferent as to the true orthography or pronunciation, and in time the departure grows more wide. Instances of this may be also found in the small towns of England, where Mr. Lower will find on the signs frequent deviations from the usual spelling of the commonest as well as of the rarer names. C.

In glancing through Cole's MSS. in the British Museum, my eye rested on two paragraphs, which perhaps may be unknown to Mr. Lower. In Additional MSS. No. 5805. p. iv., Cole says:

"Before surnames were in use they were forced to distinguish one another by the addition of *Fitz* or *Son*, as John Fitz-John, or John the son of John, or John Johnson, as now in use. This was in the first Edward's time: nay, so late as the reign of Queen Elizabeth, in some places in France they had no surnames, but only Christian names, as the learned Monsieur Menage informs us: 'Il y a environ cent ans, à ce que dit M. Baluze, qu'à Tulle on n'avait que des noms propres, et point de surnoms.'—*Menagiana*, tom. i. p. 116. edit. 1729."

Again, in Cole's MSS., vol. xliii. p. 176., relating to a deed of the Priory of Spalding, Cole says:

"One observes in this deed several particulars: first, that the Priory used a seal with an image of the Blessed Virgin, together with one of their arms; if possibly they used one of the latter sort so early as this John the Spaniard's time, in the reign, as I conceive, of King Richard I., when arms for the chieftentry were hardly introduced. Among the witnesses are two Simons, one distinguished by his complexion, and called Simon Blondus, or the Fair; the other had no name as yet to distinguish him by, and therefore only called here 'another Simon.' This occasioned the introduction of surnames, and shows the necessity of them."

J. Y.

Horton.

#### SIR JOHN TRENCHARD.

(Vol. v., p. 496.)

Your Querist E. S. TAYLOR will find an interesting account of the manner in which a pardon was obtained for John Trenchard, afterwards secretary of state under William III., in Mr. HERWORTH DIXON's work on William Penn. Mr. TAYLOR is evidently wrong in supposing that the pardon, of which he furnishes a copy, was issued in 1688, and at the very critical period to which he refers it. It was issued in 1686, that being the third year, reckoning by the old style, of King James's reign; so that his quotation from Pepys,

and his suggestion of a reason for the pardon, are beside the purpose. It appears from Mr. Dixon's account, that William Penn was the mediator between Trenchard and the king; but the circumstances which led to it were so curious, that I transcribe part of the statement from page 276 of the new edition.

"Lawton, a young man of parts and spirit, had attracted Penn's notice; in politics he was a state whig, and it was at his instance that he had braved the king's frown by asking a pardon for Aaron Smith. One day over their wine at Popples, where Penn had carried Lawton to dine, he said to his host, 'I have brought you such a man as you never saw before; for I have just now asked him how I might do something for himself, and he has desired me to obtain a pardon for another man! I will do that if I can; but,' he added, turning to Lawton, 'I should be glad if thou wilt think of some kindness for thyself.' 'Ah,' said Lawton, after a moment's thought, 'I can tell you how you might indeed prolong my life.' 'How so?' returned the mediator, 'I am no physician.' Lawton answered, 'There is Jack Trenchard in exile; if you could get leave for him to come home with safety and honour, the drinking of a bottle now and then with Jack would make me so cheerful that it would prolong my life.' They laughed at the plesantry, and Penn promised to do what he could. He went away to the Lord Chancellor, got him to join in the solicitation, and in a few days the future secretary was pardoned and allowed to return to England."

It appears also from Mr. Dixon's narrative, that Trenchard was employed by Penn to dissuade James from his bigoted and violent course, and that he had interviews with the king for this purpose. Mr. TAYLOR will find in the same place curious particulars, given on the authority of Lawton himself, concerning the intrigues which preceded the fall of James. SYDNEY WALTON.

#### PAPAL SEAL.

(Vol. v., p. 508.)

I have in my possession a *lead* seal, which has on the one side a precisely similar impression to that described by H. F. H. in p. 508. of "N. & Q.:" viz. two heads, with a cross between them, and the letters "S P A S P N" over them. The head under "S P A" has straight hair and a long pointed beard. The other head, under "S P N," has curled hair and a short curled beard, the whole surrounded with a circle of raised spots. On the other side of the seal is the following inscription, also surrounded by a circle of raised spots:

✱  
· E V G E N  
I V S · P P  
· I I I I ·

It was attached by a strong cord that runs through the substance of the seal to a parchment

document that, some thirty years since, I found being cut into strips for labels for a gardener. The few fragments I was enabled to preserve showed that the document related to some conventual matter, from the repetition of the words "Abbati, Conventii, et Monasterii." One of the lines commences with an illuminated capital of about half an inch in height, as follows:

"Militanti eodie licet immeriti disponente domino presidente" . . . .

Another line commences—

"Persone tam religiose qua seculares necnon duces Marchione" . . . .

On one of the fragments, apparently an endorsement on the back of the document, are the names "Anselmus," and beneath it "Bonanmy" or "Bouanmy." There are unfortunately no traces of the name of any place, or of a date. The writing is very clear and in good condition. Is the document a papal bull? I shall be obliged by any reply to my inquiries.

R. H.

Kensington.

#### MARKET CROSSES.

(Vol. v., p. 511.)

It is stated in Gillingwater's *History of Bury St. Edmunds*, edition 1804, that "The theatre, an elegant structure, originally the *Old Market Cross*, was erected in the year 1780, from a design by Mr. Adams."

In Alexander Downing's *Plan of the ancient Borough of Bury St. Edmunds*, published in 1740, there is a very good view of the old *Cross*. It appears from this print to have been a fine old building; the lower part open. It is possible that there might have been a chapel in the upper part of the cross, as it appears in the print on Downing's map to have been three stories high, with a bell turret or tower.

Downing's *Plan* is not scarce: it is one large sheet, and is engraved by W. C. Toms, sculpt.

In Thomas Warren's *Plan of Bury*, subsequently published, there is a view of the *New Cross*, with the theatre above it, as built in 1780.

J. B.

Since I sent you a hasty Note respecting the Old Market Cross at Bury St. Edmunds, with reference to your correspondent's Query, I bethought me of the old market cross which formerly stood in the Great Market Place at Norwich. Blomefield, in his *History of Norfolk*, vol. ii. p. 652., gives an account of that ancient cross, which is too long to quote; but he states that "it was a neat octagonal building, with steps round it, and an oratory or chapel in it, with a chamber over it."

Now possibly there might have been such a "chapel" in the old cross at Bury, wherein

"Henry Gage was married in 1655;" for I put faith in all that Mr. Rookwood Gage said or wrote.

There is still standing, at Wymondham in Norfolk, an old wooden market cross, with a chamber over it, supported by wooden columns: it is an octagon building. Blomefield makes no mention of it. An etching was published of this cross, by — Dixon, of Norwich, some few years back.

J. B.

#### Replies to Minor Queries.

*The two Gilberts de Clare* (Vol. v., p. 439.).—In reference to No. 2. of "Irish Queries," as to the relationship which existed between the two Gilberts de Clare, Earls of Gloucester, I beg to send you the information required by your correspondent MAC AN BHAIRD.

Gilbertus Co. Glouc. & Hertf.: obiit 14 Henr. 3.

Isabella, tertia natu filiarium & cohær. Will. Mareschall Co. Pemb.

Ricardus, Co. Glouc. & Hertf.: obiit 46 Henr. 3.

Matilda, filia Joh. de Laci Comit. Lincoln ux. 2.

Gilbertus, Comes Glouc. & Hertf. cogn. Rufus, ob. 24 Ed. 1.

Joanna de Acres, filia Regis Ed. 1.

Dugdale's *Baronage*, i. 209.

See also Miller's *Catalogue of Honor*, pp. 369—373.; Vincent's *Errors of Brooke*, pp. 122, 123.; Yorke's *Union of Honour*, pp. 109, 110.

FARNHAM.

Farnham, Cavan.

*Baxter's Shoe*, &c. (Vol. v., p. 416.).—I fear it may savour somewhat of presumption in me to offer the following remarks to one who confesses himself to be a collector of Baxter's works; but if they afford no information to your correspondent MR. CLARK, they may probably prove acceptable to other less sedulous inquirers after the writings of this truly pious man.

Baxter, in his enthusiastic zeal in the cause of religion, did not hesitate to append to some of his popular tracts, titles more calculated to excite the curiosity of the vulgar than engage the attention of the refined reader; as the age became more enlightened, this breach of propriety was discontinued, and these records of genius and piety have been since reprinted under more appropriate appellations. If I am not misinformed, the title of *Baxter's Shoe* has undergone this transformation, and now appears under that of *The Call to the Unconverted*.

The two following works are doubtless familiar to your correspondent, viz. : *Crumbs of Grace for &c.*, and *Hooks and Eyes to &c.* I think the former is the original title to *The Saint's Rest*; but as to the latter, I am not able to say whether it has been issued under any new name or not.

M. W. B.

*Frebord* (Vol. v., pp. 440. 548.).—In some, if not in all, of the manors in this vicinity in which this right exists, the quantity of ground claimed as *frebord* is thirty feet in width from the set of the hedge.

LEICESTERSHIRE.

*Devil* (Vol. v., p. 508.).—If *Διδωλος* was used as an equivalent for *Adversarius*, I should say that “the rendering would be accurate” in no slight degree; especially when understood in the juridical sense. But the “*adversarius in judicio*” is the character of the Hebrew Satan in Job, c. i. and ii., and Zechariah, c. iii.; and the same appears clearly in Revelations, c. 12.:

“The accuser of our brethren is cast down, which accused them before our God day and night.”

The term *Διδωλος* adds, to that of *καταγροπες*, the idea of falsehood and injustice, essential to the accuser of the Saints, but not expressed in the latter word. Why the word should mean “a supernatural agent of evil,” I cannot form the slightest idea. The name of a thing does not express all which that thing is! *Physician* does not mean a natural agent of good. As little can I understand how the correctness of a derivation can form “a case of ecclesiastical usage.”

With what words, manifestly and analogically Greek, but yet clearly derived in reality from the vague sources termed *Oriental*, nay even from Hebrew, are “the Septuagint and Greek Testament replete?” I say “clearly,” because one paradoxical conjecture cannot obtain support from others.

I am surprised that MR. LITLEDAL should be struck by the “similarity” of the gipsy word *Debel*, “God,” “and our word devil,” after himself admitting that our word is *diabulos*, and confining his attack to that “first link in the chain.”

I will add a very few words on the other point, though not relevant. What is holy at one time, becomes the direct contrary in subsequent times and circumstances. Homer's Minerva ascended to heaven *μετὰ θαμνορας ἄλλους*, among the other *dæmons*. But that word in modern Europe means a devil of hell. *Deva* and *Devi* are (I believe) god and goddess in Sanskrit. *Div*, in Persian (MR. L. says), is a wizard or demon. I have no *Zend Avesta* at hand: but we require to know whether *Div* had a decidedly evil and Ahrimanian sense, in the language of the dualistic Pagan ages; or only in Ferdosi and the like. If *afriti* is “blessed” in *Zend*, and “a devil” in Arabic, I again ask whether the allusion be to the literary

remains of Arabic polytheism, or to Islam? I suspect the latter; and so, it would come to nothing.

A. M.

I think MR. LITLEDAL's difficulty about the same Hebrew word's representing both *Διδωλος* and *Adversarius* is, on the contrary, rather a confirmation of the old derivation. Had he forgotten that “the Adversary” is often technically used for the Devil? Surely there can be no more doubt that Devil comes from *Diavolo*, and that from *Διδωλος*, than that *journal* comes from *giorno*, and that from *diurnus*.

C.

*Mummy Wheat* (Vol. v., p. 538.).—Having a few grains of mummy wheat in my possession, I send you the following information concerning it, with a portion thereof as sample. About three years ago, when in New York, I purchased, at a sale of the Hon. Judge Furman's effects, a small parcel which was stated in his own writing to be “Egyptian wheat such as is mentioned in Scripture, and taken out of a mummy case.”

I planted a few of the grains in a flower-pot, and they came up in an apparently very healthy and flourishing manner, with an appearance similar to that represented in Scriptural illustrations as Egyptian corn. But after attaining a height of about two inches, I noticed that it began to grow sickly, and in a short time afterwards died away. Upon examining the mould I found some of the grains still there; but they looked as though some very minute insect had eaten away the entire heart, leaving the shell only. It seemed to me that such insect must have been within, and not entered the grain from without.

Lately I have again tried in my garden a few of the grains I had reserved from the original stock. These, however, have not come up at all; and I find, on uprooting them, that the same sort of decay had taken place as occurred in New York. I am not able to forward you any of the husks, for they are now rotted: but I thought that some of your readers and your last correspondent might feel interested in knowing other attempts had also been made to rear mummy wheat.

S.

Meadow Cottage, Ealing.

[We have placed the grains forwarded by our Correspondent in the hands of a skilful horticulturist; and will publish the result.—En.]

*Nacar* (Vol. v., p. 536.).—This word is not, I believe, a name appropriated to any one particular shell, but is the term used for the pearl-like substance which, in greater or smaller quantities, forms the lining of many shells. This substance, frequently called mother-of-pearl, exhibits in some species a beautiful play of colours, said to be due to a particular arrangement of the particles. The words *naker* and *nacreous*—with *nacar* Spanish, *nacchera* Italian, and *nacre* French—are given

in Webster's *Dictionary*, 2 vols. 4to., London, 1832. The beard, or byssus, found in a few genera only, as *Avicula*, *Mytilus*, *Pinna*, and some others, is strong and silky, formed of numerous fibres produced from a gland near the foot of the soft animal, and employed by it to form an attachment to rocks or other objects. In Sicily this is sometimes made into gloves or stockings, more for curiosity than use. A byssus now before me measures six inches in length, is delicately soft and glossy, varying in colour from a rich dark brown to golden yellow, and is nearly as fine as the production of the silk-worm. *Byssine* is an old name for fine silk.

WM. YARBELL.

*Mistletoe* (Vol. v., p. 534.).—Mr. Jesse, in his agreeable and instructive *Scenes and Tales of Country Life*, has devoted a chapter of eight pages to the mistletoe, giving a list of more than forty different species of trees and shrubs upon which this parasitic plant has been found, with many localities. In this list the white, gray, black, and Lombardy poplars are included. The mistletoe is there stated to have been found growing on the oak near Godalming, Surrey: at Penorthleuny, parish of Goitre, Monmouthshire; also on one near Usk, and another at St. Dials near Monmouth.

WM. YARBELL.

*The Number Seven* (Vol. v., p. 532.).—The reply to the Query of Mr. Edwards is, that *sheva*, "seven," is used indefinitely for *much* or *frequently* in Ruth iv. 15., 1 Sam. ii. 5., Is. iv. 1., Jer. xv. 9., and Ezech. xxxix. 9. 12.; also in Prov. xxiv. 16., where, however, it may refer to seven witnesses or pledges, as in Gen. xxi. 28—30. Compare Herodotus, l. 3. c. 8. on the seven stones of the Arabs, with Homer's *Iliad*, l. 19. v. 243. on the seven tripods of Agamemnon. In Arabic and Hebrew the word *seva* means finished, completed, satiated, as in Ezech. xvi. 28, 29. and Hos. iv. 10. Seven, as an astronomical period, is known to most nations, and has been from times prior to history. Clemens Alex. (*Stromat.* lib. vi. p. 685., Paris, 1629) says the moon's phases are changed every seven days. Seleucus, the mathematician, he also says distinguished seven phases of that luminary. He notices the seven planets, seven angels, seven stars in the Pleiades and in the Great Bear, seven tones in music, seventh days in diseases, and gives an elegant elegy of Solon on the changes of every seven years in man's life. Clemens (lib. v. p. 600., Paris, 1629) has accumulated a variety of passages from ancient poets on the sacredness of the seventh day. Cicero, in the *Somnium Scipionis*, speaks of seven as "numerus rerum fere omnium nodus est." The following have occurred on this mystic number: *Fabii Paulini Hebdomades, sive septem de septenario libri*; Omeisius de *Numero septenario*; Philo, de *Mundi opificio*; Macrobius, in *Somnio Scipionis*, l. 50. c. 6.;

Gellius, *Noct. Attic.* l. 3. 10.; Censorinus de *die Natali*, c. 7.; and Eusebius, de *Præp. Evang.* l. 13. c. 12. The Hebrews commemorated their seventh day, a seventh week (Pentecost), the seventh month (commencing their civil year), the seventh year (for following the land), and the seven times seventh year, or jubilee.

T. J. BUCKTON.

Bristol Road, Birmingham.

*Gabriel Hounds* (Vol. v., p. 534.).—The term occurs in Mr. Halliwell's *Dictionary of Archaic and Provincial Words*, &c., vol. i. p. 388., with the following explanation:—

"At Wednesbury, in Staffordshire, the colliers going to their pits early in the morning hear the noise of a pack of hounds in the air, to which they give the name of *Gabriel's Hounds*, though the more sober and judicious take them only to be wild geese making this noise in their flight.—Kennett, MS. Lansd. 1033."

The species here alluded to is the Bean Goose, *Anser segetum*, of authors. A few of them breed in Scotland and its islands, but by far the larger portion breeds till farther north, in Scandinavia. Of the various birds which resort to this country to pass the winter season the Bean Goose is one of the first. I have seen very large flocks in Norfolk early in September, where they feed on the stubbles. I have good authority for their appearance in Gloucestershire, in the vicinity of the Severn, by the last week in August. This is in accordance with the habits of this goose in some parts of the Continent; Sonnerat and M. de Selis Longchamps calling it *L'oie des moissons*, or Harvest Goose. They are frequently very noisy when on the wing during the night, and the sound has been compared to that of a pack of hounds in full cry.

WM. YARBELL.

*Burial* (Vol. v., p. 509.).—To the names already given of those interred in ground not consecrated, may be added that of the eccentric Samuel Johnson, formerly a dancing-master, but through his talent, wit, and gentlemanly manners, became the guest and table companion of the principal families of Cheshire.

He is not mentioned in Chalmers's *Biog. Dict.*, and but very meagrely in that of Rose. The best notice of him is in the *Biographia Dram.*, ed. 1812, as the author of *Hurothrumbo: or the Supernatural*, and five other dramatic pieces, the first of which took an amazing run, owing to the whimsical madness and extravagance which pervade through the whole piece. Besides these, he is the writer of another strange mystical work, which, as I do not find it anywhere mentioned, I will give the title of, from my copy now before me:

"A Vision of Heaven, which is introduc'd with Essays upon Happiness, a Description of the Court, the Characters of the Quality: Politics, Manners, Satyr, Wit, Humour, Pastoral, Sublimity, Extasy,

*Love, Fire, Fancy and Taste Universal.* Written by Mr. Samuel Johnson. Lond., for E. Withers, &c., where may be had Hurlthumbo, 1738." 8vo., two neat engravings, and six pages of music.

The compilers of the *Biog. Dram.* state that they had not discovered the date of his death; but we learn from Hanshall's *Hist. of the County Palatine of Chester*: 1817, 4to. p. 515., that he died in 1773, aged eighty-two, and was buried in the plantation forming part of the pleasure-grounds of the Old Hall at Gawsworth, near Macclesfield, in Cheshire. Over his remains is a stone (now there) with an inscription, stating that he was so buried at his own desire. F. R. A.

*Marvell's Life and Works* (Vol. v., pp. 439. 513.).—I thought the question proposed by J. G. F. had been answered to the satisfaction of all unprejudiced minds by the remarks on this subject published long ago. (See *Gentleman's Magazine*, vols. xli. & xlii.; *Retrospective Review*, vol. xi., &c.) I say all unprejudiced minds; for I confess that, although I am strongly prejudiced in favour of Marvell, yet the internal evidence of the poems in question is so strongly against Marvell, that I am compelled to resign them to their rightful owner. Any careful reader of poetry must acknowledge that every feature in the style is Addison's. Captain Thompson's having found them in MSS. in Marvell's own hand, is no proof of parentage, as in the same MSS. is one which undoubtedly belongs to Mallet, and another which has been proved to be from the pen of Dr. Watts.

My chief reason, however, for intruding on your space is for the purpose of correcting a mistake into which all the biographers of Marvell have fallen, as to the time and place of his birth. It is again and again stated, without any correction, that he was born at Hull, on the 15th November, 1620. That he was not born at Hull I am at length reluctantly compelled to believe; and that the date of his birth is "March 2, 1621," I can prove from authorised documents in my own possession, copied from MS. in his father's handwriting.

With reference to MR. CROSSLEY's hope that a new edition of his works might soon be published, I may say that a new biography of Marvell, with a selection from his works by a townsman, is already in the press. Jos. A. KIDD.

Hull.

*The Death-Watch* (Vol. v., p. 537.).—A good account of this small insect will be found in the second volume of the *Introduction to Entomology* by Messrs. Kirby and Spence. A chapter is devoted to the "Noises produced by Insects."

"In old houses, where these insects abound, they may be heard in warm weather during the whole day.

The noise is produced by raising the head, and striking the hard mandibles against wood.

"Thus sings the muse of the witty Dean of St. Patrick on the subject:

'a wood worm \*  
That lies in the old wood, like a hare in her form:  
With teeth or with claws it will bite or will scratch,  
And chambermaids christen this worm a death-watch:  
Because like a watch it always cries click;  
Then woe be to those in the house who are sick!  
For, sure as a gun, they will give up the ghost,  
If the maggot cries click, when it scratches the post;  
But a kettle of scalding hot water injected,  
Infallibly cures the timber affected:  
The omen thus broken, the danger is over,  
The maggot will die, and the sick will recover.'"

The kettle of scalding hot water is also very useful in houses infested with ants or black-beetles. WM. YARBELL.

The Query of M. W. B. reminds me of a family bereavement that followed the visit of this insect to my father's homestead. The ticking was heard in a closet, which opened out of the drawing-room. I first discovered it; and was struck with the fact that it occasionally altered the interval which formed the standard of the beats, though with one standard the beats remained punctually uniform. On examination, I found a very tiny insect, in shape like an elongated spider, whose "hind leg" kept beat with the sound; so I suppose that member to have been the instrument by which the ticking was effected. The family bereavement that ensued was the total extinction of the last dying embers of our faith in this world-famed omen; for unhappily, in this instance, no death ensued in our domestic circle.

C. MANSFIELD INGLEBY.

Birmingham.

*The Rabbit as a Symbol* (Vol. v., p. 487.).—It will be remembered that Richard of the Lion Heart, on his way to the Holy Land, proceeded to Sicily, where he played all manner of rough fantastic tricks, to the infinite disgust of the king and people of the island. On pretence of certain assumed claims, but the rather *pour passer le temps*, our Achilles and his myrmidons fixed a quarrel upon the reigning sovereign, Tancred the Bastard, whose immediate predecessor, William the Good, had married Joanna†, Richard's sister; took forcible possession of an important fortress; turned the monks out of a monastery whose situation was convenient for the purposes of his commissariat; and at last, by an act of most unjustifiable aggression, laid siege to the city and castle of Messina,

\* A small beetle, the *Anobium tessellatum* of Fabricius.

† This lady afterwards married Raymond, Count de St. Gilles, son of the Count of Toulouse. Eleanor, another of Richard's sisters, married Alphonso, third king of Castile.

on whose walls was soon triumphantly planted the royal banner of the Plantagenets. Now the hare and rabbit frequently occur upon the coins of Spain and Sicily, of which countries they were, indeed, the particular and well-recognised symbols. (Fosb. *Ency. Antig.*, pp. 722, 728.); and I would suggest that the device in question has reference to Richard's proceedings in the latter kingdom, which, in an age whose acknowledged principle was that "Might makes Right," would be looked upon as redounding vastly to his credit and renown, and most worthy, therefore, of commemoration amongst the other emblematic representations which give so remarkable a character to the monumental effigies at Rouen. Regarding it in this point of view, there appears to be much inventive significance in this device, and the exercise of a little ingenuity would soon, I think, render manifest the peculiar applicability of its "singular details" to the circumstances of Richard's transactions with Tancred, as they are presented to us by our own chroniclers.

The appearance of this symbol or device of a rabbit, upon old examples of playing cards, as referred to by SYMBOL, is easily accounted for. These "devil's books" came to us originally from Spain; and in ancient cards of that country, columbines were Spades, rabbits\* Clubs, pinks Diamonds, and roses Hearts.—Fosb. *ut sup.*, p. 602.

COWGILL.

*Spanish Vessels wrecked on the Irish Coast* (Vol. v., p. 491.).—A fair account of this eventful visitation may be expected from the *Annals of the Four Masters*, a work compiled within forty years of the occurrence, and not near so many miles removed from the waters over which most of its fatalities were felt:

"A large fleet (says this work) consisting of eight sure ships, came on the sea from the King of Spain this year (1588), and some say it was their intention to take harbour and land on the coasts of England should they obtain an opportunity; but in that they did not succeed, for the Queen's fleet encountered them at sea, and took four of their ships, and the rest of the fleet was scattered and dispersed along the coasts of the neighbouring countries, viz., on the eastern side of England, on the north-eastern shores of Scotland, and on the north-western coast of Ireland. A great number of the Spaniards were drowned in those quarters, their ships having been completely wrecked; and the smaller proportion of them returned to Spain, and some assert that 9,000 of them were lost on that occasion."

This narrative is utterly innocent of the wholesale, or of any execution of the unfortunate invaders; and, in truth, our Lord Deputies have too

much to answer for, without throwing the barbarism of such a massacre upon one of them. Some colouring is, however, given to the charge by the writings of Smith, *History of Kerry*; Cox, *Hibernia Anglicana*; and even Leland, *History of Ireland*, vol. ii. p. 322. The deviation of these Spaniards northwards can be, I think, accounted for by the discomfitures they sustained from the English and Dutch fleets, who so kept the seas east and south of England, as to make a circuit round the Orkney Islands, with a descent to the westward of Ireland, the most advisable, though, as it proved, not the less dangerous line of return.

JOHN D'ALTON.

48. Summer Hill, Dublin.

*Second Exhumation of King Arthur's Remains* (Vol. v., p. 490.).—The details of the circumstances attending the first (I am not aware of any second) exhumation of these remains at Glastonbury in 1189, have been transmitted to us by Giraldus Cambrensis, who saw both the bones and the inscription, by the Monk of Glastonbury, and, briefly, by William of Malmesbury, all contemporaries with the event. Sharon Turner, in his *History of the Anglo-Saxons*, 8vo. edit., 1823, vol. i. pp. 279—282., gives a full account, from these and other authorities, of this remarkable discovery.

COWGILL.

*Etymology of Mushroom* (Vol. iii., p. 166.).—DR. RIMBAULT states that the earliest example with which he is acquainted of this word, being spelt *mushrump*, occurs in the following passage in Robert Southwell's *Spiritual Poems*, 1595:

"He that high growth on cedars did bestow,  
Gave also lowly *mushrumps* leave to growe."

I suppose that this word has been derived from *Maesrhia*, one of the names of the mushroom in Welsh. As the meanings of the word *rhia* are "a channel," "a virtue," "a secret," "a charm," none of which are applicable to a mushroom, I conjecture that it is a corruption of the word *rhum* (also spelt *rhump*), but I am unable to mention an instance of the word being spelt by any Welsh writer of ancient times. The etymology which I suggest is *maesrhum*; from *maes*, "a field," and *rhum*, "a thing which bulges out." This meaning very nearly resembles that of the French name of one kind of mushroom, *champignon*. S. S. S. (2.)

*The Grave of Cromwell* (Vol. v., p. 477.).—MR. OLIVER PEMBERTON has referred your correspondent A. B. to Lockinge's *Naseby* for an account of the Protector's funeral and probable burial on the field of Naseby. As the volume may not be very generally known, would A. B. like a summary of Mr. Lockinge's ten 12mo. pages? or could you, Mr. Editor, spare room for the whole? Mastin, in his *History of Naseby*, alludes to the doubts that have been expressed

\* The Clubs, in Spanish cards, are not, as with us, trefoils, but cudgels, i. e. *dastos*: the Spades are swords, i. e. *espadas*.—Fosb. *ut sup.*; see the plate of "Sports, Amusements," &c.

"relative to the funeral-place of the Protector Cromwell," and quotes a passage from Banks's *Life of Cromwell*, but gives no opinion thereon.

ESTE.

**Edmund Bohun** (Vol. v., p. 539.).—Of Edmund Bohun's *Historical Collections*, in eight vols. folio, I became the purchaser at Mr. Bright's sale. They consist of a most curious and interesting collection of the newspapers, ballads, tracts, broadsides of the period (1675–92) in regular series, bound up with original MS. documents, and with a manuscript correspondence with Bohun from Hickee, Roger, Coke, Charlotte, and others, relating to the politics and news of the day. If your correspondent Mr. Rix, from whom I am glad to find we are to expect the private Diary of Bohun, wishes for a more particular description of the volumes, I shall be happy to furnish it.

JAS. CROSSLEY.

**Sneezing** (Vol. v., pp. 369. 500.).—D'Israeli, in the first series of the *Curiosities*, in a paper on the custom of saluting persons after sneezing, says:

"A memoir of the French Academy notices the practice in the New World, on the first discovery of America."

A relation of mine tells me, that when young, he once fell down in a fit after a violent sneeze; the "Cryst helpe" may therefore not be totally superfluous!

A. A. D.

**Braem's Memoires** (Vol. v., pp. 126. 543.).—Permit me to inform MR. J. F. L. COENEN that the MS. volume containing Braem's *Memoires Touchant le Commerce, &c.*, is at Oxford, in the library of Sir Robert Taylor's Institution, where it may be seen and consulted, but cannot be disposed of. MR. COENEN is thanked for his obliging information.

J. M.

**Portrait of Mesmer** (Vol. v., p. 418.).—I beg to inform SIGMA there is a very good engraved profile (bust) of Mesmer in a German work by him, entitled *Mesmerismus, oder System der Wechselwirkungen, &c.*, published at Berlin in 1814, in 1 vol. 8vo., a copy of which is now before me.

J. M.

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## Notices to Correspondents.

MARIA S. will find Rev. Jonson's "*Verses on the Marriage of the Earl of Somerset*" in No. 122, p. 193. of the present Volume.

W. M. H. The song quoted by Mr. Bernal Osborne, which begins,

"Who fears to speak of ninety-eight,"

is reprinted in a volume of poetry extracted from the *Nation* newspaper, and printed in Dublin under the title of "*The Spirit of the Nation*."

ERINACRE'S Note on the Fern will be welcome.

CUTHBERT BEDS. How can we forward a letter to this Correspondent?

W. M. H. The author of the work on the *Apocalypse*, to which our Correspondent refers, has no present intention of completing it, for reasons which our Correspondent would, we are sure, respect.

We are this week compelled by want of space to omit many articles of great interest—among which we may mention some *Shakspearian Illustrations* by Mr. Singer and A. E. B.; Mr. Sternberg's *Popular Stories of the English Peasantry*; Rev. R. Hooper's *Account of a Copy of Eschylus, &c.*; and for the same reason have omitted our usual NOTES ON BOOKS and LIST OF REPLIES RECEIVED.

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VOL. V.—No. 139.]

SATURDAY, JUNE 26. 1852.

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## Notes.

### POPULAR STORIES OF THE ENGLISH PEASANTRY, NO. V.

By far the larger portion of our tales consist of those connected with the popular mythology of elves, and giants, and bleeding trees; of witches and their wicked doings; of frogs that *would* go a-wooing, and got turned into princes; and amorous princes who became frogs; of primitive rough chests transformed into coaches; young ladies who go to bed young ladies, and get up owls; much despised younger sons crowned kings of boundless realms; and mediæval tabbies getting inducted into flourishing vizierships by the mere loss of their tails: stories, in short, of the metamorphosis of all conceivable things into all conceivable shapes. Lest this catalogue should frighten your readers, I at once disavow any intention of reflecting more than a specimen. Their puerility renders them scarcely suitable to your columns, and there is moreover such a sameness in those best worth preserving—the fairy legends—that a single example would be amply sufficient for our purpose of pointing out the different varieties of oral romance. Whenever the story relates to the dealings of the fairy-folk with mankind, the elf is almost always represented as the dupe; while, in his transactions with rival supernaturals, he invariably comes off victorious. Giants especially, being always of sleepy and obtuse intellect, afford a fine field for the display of his powers; and we find him baffling their clumsy plans, as well also as the more cunning devices of weird-sisters, in a manner which proves him to be a worthy scion of the warlike *avenger* of the Sagar. The lovers of folk-lore will probably agree with me in regarding the following tale as a choice bit of elfin history, illustrating the not very amicable relations of the witches and the good people. No sneers, therefore, gentle readers, but listen to the simple strain of "Fairy Jip and Witch One-eye."

Once upon a time, just before the monkey tribe gave up the nauseous custom of chewing tobacco, there lived an old hag, who had conceived an inordinate desire to eat an elf: a circumstance, by the way, which indubitably establishes that elves were

of masticle solidify, and not, as some one has it, mere

"Shadowy dancers by the summer streams."

So the old lady went to the place where the fairies dwelt, and knocked at the hill-top:—"Pretty little Jip!" said she; "come and see the sack of cherries I have brought thee, so large, so red, so sweet." Fairies, be it known, are extremely fond of this fruit, and the elf rushed out in eager haste. "Ha! ha!" said One-eye, as she pounced upon him, and put him in her bag (witches always carry bags), "take care the stones don't stick in thy throttle, my little bird." On the way home, she has to visit a place some distance from the road, and left Jip meanwhile in the charge of a man who was cutting faggots. No sooner was her back turned, than Jip begged the man to let him out; and they filled the bag with thorns. One-eye called for her burden, and set off towards home, making sure she had her dinner safe on her back. "Ay, ay! my lad," said she, as she felt the pricking of the thorns; "I'll trounce thee when I get home for stinging me with thy pins and needles." When she reached her house, she belaboured the bag with a huge stick, till she thought she had broken every bone in the elf's body; and when she found that she had been wasting her strength upon a "kit" of thorns, her rage knew no bounds. Next day, she again got possession of Jip in a similar manner, and this time left him in care of a man who was breaking stones by the road-side. The elf makes his escape as before, and they fill the sack with stones. "Thou little rogue!" said the witch, as she perspired under the burden; "I'll soften thy bones nigh-hand." Her appetite was only whetted, not blunted, by these repeated failures; and despairing of again catching her prey in the same way as before, she assumed the shape of a pedlar with a churn on his shoulder, and contrived to meet Jip in a wood. "Ah! Master Redcap," quoth she; "look alive, my little man, the fox is after thee. See! here he comes: bide thee into my churn, and I will shelter thee. Quick! quick!" In jumped the elf. "Pretty bird!" chuckled the old Crocodile; "dost thee scent the fox?" This time she went straight home, and gave Jip to her daughter, with strict orders that she should cut off his noddle and boil it. When the time came for beginning the cooking, Miss One-eye led her captive to the chopping-block, and bade him lay down his head. "How?" quoth Jip; "I don't know how." "Like this, to be sure," said she; and, suiting the action to the word, she put her poll in the right position. Instantly the fairy seizes the hatchet, and serves her in the manner she intended to serve him. Then picking up a huge pebble, he climbs up the chimney to watch the progress of events. As he expected, the witch came to the fire to look after her delicacy; and no sooner does she lift up the

lid of the pot, than "plap" came down Jip's pebble right into the centre of her remaining optic, the light of which is extinguished for ever; or, according to some versions, killed her stone-dead.\*

Some of the stories are so extremely like the German ones, that, with very slight alterations, they would serve as translations. These, for obvious reasons, it will not be worth while to trouble you with. Among them, I may particularise the following from the *Kinder und Hausmärchen*:—Hans im Glück: Der Frieder und das Catherlieschen; Von der Frau Fuchsin; and Van den Nachandel-Boom.

Modern tales of diablerie are not so uncommon as might be expected. In the time of Chaucer, the popular belief ascribed the departure of the elves to the great number of wandering friars who mercilessly pursued them with bell, book, and candle; and at the present day, in the opinion of our uneducated peasantry, the itinerant sectarian preachers are endowed with similar attributes. The stories told of these men, and their encounters with the powers of darkness, would fill a new Golden Legend. There is one tale in particular which comes within our designation of "popular stories," as is well known in almost all parts of England,—How a godly minister falls over the company of wicked scoffing elves, and how he gets out.† The last time I heard it, it was related of a preacher of the Ranting persuasion, well known some dozen years ago in a certain district of Warwickshire; and I prefer to give it in this localised form, as it enables me to present your readers with "Positively the last from Fairyland."

Providence B—was a well-known man throughout that whole country-side. He had made more converts than all his brethren put together, and, in the matter of spirits and demons, would stand a comparison with Godred or Gudlac, or, by'r Lady, St. Anthony himself. Now it fell out one day, that Providence was sent for to the house of a wealthy yeoman to aid in expelling an evil spirit which had long infested his daughter. I must here remark, *en parenthèse*, that scenes of this fearfully ludicrous nature are far from unfrequent in our country districts. The besotted state of ignorance in which a great portion of our rural population are still enwrapt, renders them peculiarly open to the fleecing of these fanatics, who, marvellous to relate, are almost everywhere

\* This story is from Northamptonshire, and by some oversight was omitted in my *Dialect and Folk-Lore*.

† I use the term *elves* advisedly; for though, of course, the creed of *rantism* does not recognise the existence of the mere poetic beings, yet it absolutely inculcates belief in all sorts of *bond fide* corporeal demons: which, like the club-footed gentry of the saintly hermits, are nothing more than Teutonic *elfen* in ecclesiastical masquerade.

looked upon with respect, and treated with the greatest consideration, proving incontestably that,

"Mad as Christians used to be  
About the seventeenth century,  
There's others to be had  
In this the nineteenth just as bad."

On this occasion the job proved a tough one, and it was not till a late hour that Prov. set off on his road home. It was a pitchy dark night, and somehow or other the preacher and his nag contrived to lose their way among the green lanes, and it was not till they had floundered about for some time that our hero discerned (as is usual in such cases) a light gleaming through the thick foliage before him, which he incontinently discovers to proceed from a solitary dwelling in the middle of the woods. *Of course* he dismounts, and knocks at the door; and *of course* it was opened by a suspicious-looking old woman in toggery which it would do Mr. James's heart good to depict. To his request for a night's lodging, she yielded a ready assent—too ready, Prov. thought; for it seemed from her manner as though he had been expected. He was shown into a bed-room, and was proceeding to divest himself of his garments, when he hears a knock at the door, and a voice asked him to come down to supper. Prov. made answer that he didn't want any, that he was in bed, and that moreover he was engaged at his devotions; but presently the messenger returned, and declared that if he did not join the company downstairs, they would come and sup with him. Poor Prov. quaked with fright, but thought it politic to cloak his fears, so followed the servant to the house-room, where there were a number of people sitting round a table plentifully laden with good things. All of them were little "shrivelled up" old men; and, as the chairman motioned Prov. to a vacant seat, they all regarded him with a stare that made him feel the reverse of jolly. Although he is well acquainted with the neighbourhood, he recognises none of them. The meal proceeded in solemn silence: look which way he would, he encounters the gaze of his companions, who appear to scowl at him with an expression of fiendish hate. Dreadful surmises flit across his brain. Suddenly his attention becomes directed to the posterior portion of the gentleman next him. "By Jove! he has a tail. Yes, he has; and so has his neighbour, and so have they all." He fancies too he can trace a resemblance between the individual who sits at the head of the table, and the fiend of the morning's exorcism. All is now clear as a pike-staff. It is a decided case of trepan. That dark fellow on the right has to complain of a forcible ejection from a comfortable dwelling in the portly corpus of Master Muggins the miller; and he on the left is the identical demon who got into Farmer Nelson's cow, and

gave our hero a world of trouble to get him out. He is in the power of the incubi, whom he has been so long warring against. Not a moment is to be lost, for already they are whispering together, and the scowls get fiercer and fiercer. What is to be done? A monk would have had recourse to his breviary; Prov. thought of his hymn-book. "Brethren," says he, "it is usual wi' us at the heend of a feast to ax a blessing."

"A blessing quotha! and to us?" roared the fiends. "Ha! ha! Yea! yea!" said Prov.; and *instanter* he out with that *spirit-stirring stanza* of "immortal John":

"Jesus the name, high over all,  
In hell, or earth, or sky,  
Angels and men before Him fall,  
And devils fear and fly!"

Who shall depict the scene while these words were being uttered? The old men turn all sorts of colours, from green to blue, and blue to green, and back again to their original hue. At the last line, the uproar becomes terrible; and, amidst shouts of fiendish wailing, the whole company resolve themselves into a thin blue smoke, in which state they career up the chimney, taking with them a bran new chimney-pot, and leaving behind a most offensive odour of lucifer matches. Prov. saw no more; he fainted.

Some scandalous fellows spread abroad a report that the morning's sun discovered our valiant vessel snugly ensconced in a dry ditch; but as he always denounced strong waters, and was moreover a leading member of the Steeple "United Totals," I, for one, do not believe it. From the examples already given, I trust your readers will think with me that these old-world relics are worth preserving. I hope they will not be backward in the good work. A few more years, and the scheme of an English work on the plan of Grimm's will be impracticable. The romance-lore, both oral and written, which erewhile delighted the cottager, is growing out of date. The prosy narrative of "How John the serving-man wedded an earl's daughter, and became a squire of high degree;" and the less placid, but still intolerably dull feats of the "Seven Champions," have no charms for him now. He has outgrown the old chap-book literature, and affectionates the highly seasoned atrocities of the Old Bailey school; which, to the disgrace of the legislature, are allowed to poison the minds of our labouring community with their weekly broad-sheets of crime and obscenity. Even those prime old favourites, the *Robin Hood Garland* and *Shepherd's Kalendar*, with its quaint letter-press and grim woodcuts, are getting out of fashion, and beginning to be missed from their accustomed nook beside the family Bible.

T. STERNBERG.

P.S. Owing to some unaccountable inadvertence, I have only just seen the number of "N. & Q." containing the highly interesting communications of H.B.C. and Mr. STEPHENS. Will Mr. STEPHENS allow me to ask him where he procured his tale, for I agree with H.B.C. that it is "desirable to fix the localities as nearly as possible." My version came from the Gloucestershire side of the county.

DR. THOMAS MORELL'S COPY OF H. STEPHENS'  
EDIT. OF *ÆSCHYLUS*, 1557, WITH MSS. NOTES.

As your valuable paper is in the hands of scholars of every description in every part of the world, the following communication may meet the eye, and be of no slight interest to some of your classical readers, and, at the same time, give a stimulus to hunters at bookstalls. Some time since, in one of my hunts, I stumbled upon a very fine copy of Pet. Victorine's (Vettori) edition of *Æschylus*, printed by H. Stephens, 1557. I was much gratified in finding it had belonged to the celebrated Thomas Morell, D.D., F.R.S., F.S.A., the lexicographer, and had his book-plate and autograph. The margins were filled with many conjectures and emendations written in two very ancient hands, and, besides, some MSS. Scholia on the *Prometheus* and *Poesæa*. In carefully examining them I found many were marked with the letters (A) and (P). I remembered the present very learned Bishop of London, in the preface to his edition of the *Choephora*, mentioned the vast assistance he had received in editing that play from a copy of this very edition of *Æschylus* (H. Stephens, 1557), lent to him by Mr. Mitford, the margins of which were similarly marked. The bishop observes these emendations were by Aurlatus and Portus, two learned French scholars; and that Mr. Mitford's volume contained several other emendations without the signatures (A) and (P), which he, for distinction's sake, marked (Q). Now my copy also possessed these readings marked (Q). The bishop further observed, that the writer of the MSS. notes was a cotemporary of Casaubon's from a remark at p. 14. of the volume. The learned bishop's description of the volume will be found in the *Museum Criticum*, vol. ii. p. 488. I at first imagined I had met with this identical volume; but a closer examination proved I was mistaken, as my copy, besides all those carefully noted by Dr. Blomfield, contained many other emendations, but had not the note at p. 14. of the *Prometheus*. Whoever was the copier or writer of the marginal MSS. in my volume, was evidently a Frenchman, as some of the notes are in French. The handwriting is very ancient and contracted, and has the appearance of being of the early portion of the seventeenth century. The most interesting part, however, of the story

still remains. Dr. Thomas Morell edited the *Prometheus*, 4to., 1773. The title is as follows: *Æschyli P. V. cum Stanl. Versione et Scholiis, a, ß, (et γ ineditis), &c.* Now these Scholia γ, which he professes to give for the first time, I found to be those in the very ancient hand in the margin of my volume. He frequently also gives the various marginal readings, and styles them "Marg. MS." Moreover he occasionally adopts these notes without any acknowledgment, especially where they throw any light on the text. The volume then is of great curiosity and value. From a curious note at the end of the *Prometheus*, Morell takes nine iambic lines, to which is affixed "Ad Calcem Dramatis MS. Regii." From this it would seem the Scholia were taken from a MS. in the Royal Library at Paris.

We may observe then as a remarkable circumstance, that while Bishop Blomfield was describing the copy belonging to Mr. Mitford, a similar copy, with more notes, and of equal antiquity as to the MSS. emendations, was in existence, and had once been in the possession of, and of much assistance to the great Dr. Morell. Where Morell got this volume, and how he should not have acknowledged the aid he derived from it, is a mystery. As I mentioned before, the handwriting is far prior to Morell's day. The volume is rendered still more interesting by its having many of Stanley's emendations, about which such a controversy arose from the observations made by Blomfield in his preface to the *Agamemnon*. And I am almost induced to think it might originally have belonged to Stanley, who made a similar use of it to what Morell did. Many of the emendations are *still inedited*. This valuable volume, therefore, is of great interest, (1) from the vast number of MSS. readings, and (2) from its having been formerly in the possession of Dr. Morell, and the circumstances above mentioned. It is a very large and clean copy of the now scarce edition of H. Stephens; and your bibliographical readers will be astonished to hear I purchased it for *one shilling*! I may mention I showed it to the Bishop of London and Dr. Wordsworth, Canon of Westminster, who were both interested with it. The latter showed me in return several volumes of MSS. collections for a new edition of *Æschylus*, made by his lamented brother the late Mr. John Wordsworth, Fellow of Trinity College, Cambridge, perhaps the profoundest Greek scholar next to Porson the University of Cambridge ever possessed, and who so ably reviewed Professor Scholefield's *Æschylus* in the *Philological Museum*. The classical world can never sufficiently regret that death prevented us from receiving at his hands a first-rate edition of this noble poet, as he had been at much pains in travelling all over the Continent, and examining all the MSS. extant; and from his known partiality to the author, and

vast learning, would doubtless have done ample justice to his task.

RICHARD HOOPER.

St. Stephen's, Westminster.

ON A PASSAGE IN THE "MERCHANT OF VENICE,"  
ACT III. SC. 2.

The passage in which I am about to propose some verbal corrections has already been in part examined by your correspondent A. E. B. in p. 483. of this volume; but the points, except one, to which I advert, have not been touched by that gentleman. The first folio reads thus:

"Thus ornament is but the *guiled* shore  
To a most dangerous sea, the *beauteous* scarfe  
Veiling an Indian *beautie*; In a word,  
The seeming truth which cunning times put on  
To intrap the wisest. Therefore then, thou gaudie  
gold,  
Hard food for Midas, I will none of thee,  
Nor none of thee, thou *pale* and common drudge  
Tweens man and man; but thou, thou meager lead,  
Which rather threatnest than doth promise ought,  
Thy palenesse moves me more than eloquence,  
And here choose I, joy be the consequence."

The word *guiled* in the first line is printed *guilded* in the second folio, the form in which *guilded* appears often in the old copies. I have no doubt that this is the true reading, and it would obviate the difficulty of supposing that Shakspeare wrote *guiled* for *guiling*.

In Henry Peacham's *Minerva Britanna*, 1612, p. 207., of *deceitful* "court favour" it is said:

"She beares about a holy-water brush,  
Wherewith her bountie round about she throwes  
Fair promises, good wordes, and gallant showes:  
Herewith a knot of *guilded* hookes she beares," &c.

Notwithstanding your correspondent's ingenious argument to show that *beautie* in the third line may be the true reading, I cannot but think that it is a mistake of the compositor caught from *beauteous* in the preceding line; and that *gypsie* was the word used by the poet, who thus designates Cleopatra. The words in their old form might well be confused. For "thou *pale* and common drudge," in the seventh line, I unhesitatingly read "thou *stale* and common drudge;" and, by so doing, avoid the repetition of the same epithet to silver and lead. It is evident that the epithet applied to silver should be a depreciating one; while *paleness* is said to *move more than eloquence*. The following passage in *King Henry IV.*, Part I. Act III. Sc. 2. confirms this reading:

"So common hackney'd in the eyes of men,  
So *stale* and cheap."

To obviate the repetition, Warburton altered *paleness* to *plainness*, but *paleness* was the appropriate epithet for lead. Thus, Baret has, "*Palenesse* or *warnesse* like lead. Ternissure."

And in *Romeo and Juliet*, Act II. Sc. 5., we have:

"Unwieldily, slow, heavy and *pale* as lead."

With these simple and, most of them, obvious corrections, I submit the passage to the impartial consideration of those who with me think that our immortal poet, so consummate a master of English, has been here, as elsewhere, rendered obscure, if not absurd, by the blunders of the printer. It will then run thus:

"Thus ornament is but the *gilded* shore  
To a most dangerous sea: the *beauteous* scarf  
Veiling an Indian *gipsy*; in a word,  
The seeming truth which cunning times put on  
To entrap the wisest. Therefore, thou gaudy gold,  
Hard food for Midas, I will none of thee:  
Nor none of thee, thou *stale* and common drudge  
'Tween man and man: but thou, thou meagre lead,  
Which rather threat'nest than doth promise ought,  
Thy paleness moves me more than eloquence,  
And here choose I; joy be the consequence!"

I may just observe, that in *Troilus and Cressida*, Act II. Sc. 2., the quarto copies have printed *pale* for *stale*, which is corrected in the folio.

S. W. SINGER.

EPISODE OF THE FRENCH REVOLUTION.

*Mademoiselle de Sombreuil and the Glass of Blood.*

"... In the Abbaye, Sombreuil, the venerable Governor of the Invalides, was brought up to the table, and Maillard had pronounced the words 'à la Force,' when the Governor's daughter, likewise a prisoner, rushed through pikes and sabres, clasped her old father in her arms so tightly that none could separate her from him, and made such piteous cries and prayers that some were touched. She vowed that her father was no aristocrat, that she herself hated aristocrats. But to put her to a further proof, or to indulge their bestial caprices, the ruffians presented to her a cup full of blood, and said: 'Drink! drink of the blood of the aristocrats, and your father shall be saved!' The lady took the horrible cup, and drank; and the monsters kept their promise."

Thus, in relating the massacres of September, writes the author of Knight's *Pictorial Hist. of Engl.* (Reign of Geo. III., vol. iii. p. 160.); and thus tradition has handed down to us this most horrible episode of the first French revolution; one which made so deep an impression on my own mind, that the scene was always uppermost whenever the atrocities committed during that eventful period of French history were under consideration. This impression, I am glad to say, has now been removed by M. Granier de Cassagnac, who (*Histoire du Directoire*) states that the tradition is not founded on fact; and as it is the first denial of the event which has come under my notice, I send you the substance of the evidence which M. de Cassagnac brings forward in support of his statement:—

1. The Marquise de Fausse-Lendry, in her work, *Quelques-uns des Fruits amers de la Révolution*, does not make any allusion to the fact, although she was in the same chamber with Mlle. de Sombreuil, and relates her heroic devotion to her father.

2. Peltier, who was in Paris at the time, and published his *Histoire de la Révolution du 10 Août* early in 1793, does not say a word as to the occurrence.

3. The report of Piette, which was drawn up in Mlle. de Sombreuil's favour, and from details supplied by herself, is completely silent on the matter.

4. Being arrested with her father, and her younger brother, Mlle. de Sombreuil was taken to the Prison de la Bourbe on the 31st of December, 1793. One of the prisoners thus notices the event in his journal :

"Du 11 Nivôse, an II.

"L'on amena aussi la famille Sombreuil, le père, le fils, et la fille: tout le monde sait que cette courageuse citoyenne se précipita, dans les journées du mois de Septembre, entre son père et le fer des assassins, et parvint à l'arracher de leurs mains. Depuis, sa tendresse n'avait fait que s'accroître, et il n'est sorte de soins qu'elle ne prodiguât à son père, malgré les horribles convulsions qui la tourmentaient tous les mois, pendant trois jours, depuis cette lamentable époque. Quand elle parut au salon, tous les yeux se fixèrent sur elle et se remplirent de larmes." — *Tableaux des Prisonniers de Paris sous Robespierre*, p. 93.

Here again, not a word about the glass of blood, although the narrative was written at no very distant period from the occurrences of September.

Maton de la Varennes, in his *Hist. particulière des Evénemens*, written subsequent to the events of Fructidor, year V., is enthusiastic in his praise of Mlle. de S.'s devotion; but says not a word as to the horrible sacrifice by which she is represented to have purchased her father's life.

The tradition is found for the first time in print in a note to Legouvé's *Mérite des Femmes*, which appeared in 1801; and the subject has been consecrated by the pen of the exiled poet Victor Hugo, in an ode to Mlle. de Sombreuil. Since then M. Thiers, without further looking into the matter, has given place to it in his *Hist. de la Révolut. Française* :

Victor Hugo's lines are the following :—

"S'élançant au travers des armes :

— Mes amis, respectez ses jours !

— Crois-tu nous fléchir par tes larmes ?

— Oh ! je vous bénirai toujours !

C'est sa fille qui vous implore ;

Rendez-le moi ; qu'il vive encore !

— Vois-tu le fer déjà levé ;

Crains d'irriter notre colère ;

Et si tu veux sauver ton père,

Bois ce sang . . . . — Mon père est sauvé !"

The subsequent history of this unfortunate family was this. M. de Sombreuil and his youngest son perished on the scaffold, the 10th June, 1794. The elder brother, Charles de Sombreuil, was shot at Vannes in June, 1795, after the Quiberon expedition. Leaving prison and France, after the 9th Thermidor, Mlle. de S. married an emigrant, the Comte de Villelume, who, under the Restoration, became governor of the Invalides at Avignon, at which place she died in 1823.

PHILIP S. KING.

#### MILTON INDEBTED TO TACITUS.

There is perhaps nothing in "Lycidas" which has so commended itself to the memory and lips of men, as that exquisite strain of tender regret and pathetic despondency in which occur the lines —

"Fame is the spur which the clear spirit doth raise  
(That last infirmity of noble mind)

To scorn delights, and live laborious days."

It is with no desire to impair our admiration of these noble lines that I would ask, if that graceful glorifying of Fame as "the last infirmity of noble minds" was not suggested by the profound remark of Tacitus, in his character of the stoical republican, Helvidius Priscus (*Hist.*, l. iv. c. 6.) :

"Erant, quibus appetentior famæ videretur, quando etiam sapientibus cupido gloriæ novissima exiit."

The great Englishman has condensed and intensified the expression of the concise and earnest Roman. This is one of those delightful obligations which repay themselves: Milton has more than returned the favour of the borrowed thought by lending it a heightened expression.

THOMAS H. GILL.

#### Minor Notes.

*Note by Warton on Aristotle's "Poetics."*—Some of your correspondents having expressed a wish that the MS. remarks of eminent scholars, when met with by your readers, might be communicated to the world through your pages, I beg to send you the following observations, signed J. Warton, which I have found on the blank leaf of a copy of Aristotle's *Poetics* (edit. of Ruddimannos, Edinb. 1731) :—

"To attempt to understand poetry without having diligently digested this treatise, would be as absurd and impossible as to pretend to a skill in geometry without having studied Euclid. The fourteenth, fifteenth, and sixteenth chapters, wherein he has pointed out the proper methods of exciting terror and pity, convince us that he was intimately acquainted with those objects which most forcibly affect the heart. The prime excellence of this precious treatise is the scholastic precision and philosophical clearness with which the subject is handled, without any address to

the passions or imagination. It is to be lamented that the part of the Poeticks in which he has given precepts for comedy did not likewise descend to posterity."

A considerable number of notes, in the same handwriting, are also in the volume. J. M. Oxford.

*Misappropriated Quotation.*—I have heard the following passage of Lord Bacon's, Essay VIII., and by a Cambridge D.D. too, so far as the word "fortune," attributed to Paley:

"He that hath a wife and children hath given hostages to fortune, for they are impediments to great enterprises. The best works of the greatest merit for the public have proceeded from unmarried and childless men."

B. B.

*The God Arciacon.*—In a *Descriptive Account of the Antiquities in the Grounds and in the Museum of the Yorkshire Philosophical Society*, drawn up by the learned Curator of the antiquities, at page 20. I find the following inscription and explanation:—

"N. III. An altar recently discovered in the rubble foundation, under one of the pillars of the church of St. Dionis, Walmgate, York. It is inscribed:

DEO  
ARCIACON  
ET N. AVG. SI  
MAT. VITALIS  
ORD V. S. LM.

Which may be read thus: DEO Arciacon et Numini Augusti Simatius Vitalis Ordovix Votum solvit libens merito, i.e. To the God Arciacon and to the Divinity of Augustus, Simatius Vitalis, one of the Ordovices, discharges his vow willingly, deservedly—namely, by dedicating this altar. There is nothing in this inscription to indicate its date, or the Emperor to whose divinity, in part, the altar is dedicated. The god Arciacon, whose name occurs in no other inscription, was probably one of those local deities to whom the Roman legions were so prone to pay religious reverence, especially if in the attributes ascribed to them they bore any resemblance to the gods of their own country. If the reading and interpretation of ORD be right, Vitalis was a Briton; and Arciacon may have been a deity acknowledged by the Ordovices, who occupied the northern parts of Wales."

In the name ARCIACON I fancy that I see in a Latinized form the British words ARCH IACHAWR, i.e. the Supreme Healer. *Arch* has the same meaning in Welsh as it has in the English and several other languages. In combination it is shortened to *Ar*, as in Yr Argludd Dduw, the Lord God. My conjecture is, that the Britons may have worshipped a God whose attributes resembled those of the Æsculapius of the Greeks. I hope that some of the contributors to "N. & Q." will be so kind as to give some information on this subject.

*Gat-tothed.*—I do not know whether this mysterious word in the description of the "Wife of

Both," has been satisfactorily explained since the time of Tyrwhitt; but perhaps the following passage may suggest a new reading in addition to "cat-tothed" and "gap-tothed," which he gives in his note on *Canterbury Tales*, p. 470.:

"The Doctor deriveth his pedigree from Grono ap Heylyn, who descended from Brocknel Skythrao, one of the princes of Powis-land, in whose family was ever observed that one of them had a *gag-tooth*, and the same was a notable omen of good fortune."—*Barnard's Life of Heylyn*, p. 75., reprinted in *Heyl. Hist. Ref. Eccl. Hist. Soc.*, t. xxxii.

Query, What was a *gag-tooth*? The "Wife" herself says,

"Gat-tothed I was, and that became me wele,  
I hold the print of Sainte Venus sele."—6185-6.  
J. C. R.

*Gowjere.*—The usage of this word by Shakespeare (in the Second Part of *Henry IV.*) is another proof that he took refuge in Cornwall, when he fled from the scene of his deerstalking danger. The *Gowjere* is the old Cornish name of the Fiend, or the Devil; and is still in use among the folk words of the West.

C. E. H. MORWENSTOW.

*The Ten Commandments in Ten Lines.*—In looking over the Registers of the Parish of Laneham, Notts, last April, I discovered on one of the leaves the Commandments with the above title. It is signed "Richard Christian, 1689:" he was vicar at that time.

"Have thou no other Gods Butt me.  
Unto no Image bow thy knee  
Take not the name of God in vain  
Doe not thy Sabbath day profaine  
Honour thy ffather and Mother too  
And see y' thou no murder doo  
ffrom vile Adultry keep the cleane  
And Steale not thio thy state be meane  
Bear no ffalse Witness. shun y' Blott  
What is thy neighbour's Couet not.  
Whrite these thy Laws Lord in my heart  
And Lett me not from them depart."

S. WISWOULD.

*Vellum-bound Books.*—In a list of thirty books printed for T. Carnan and F. Newbery, and issued in 1773, I find the phrase *two volumes bound in one in the vellum manner* in seven instances; also, *four volumes bound in two in the vellum manner*; and, *six volumes bound in three in the vellum manner*. In other cases we have only the word *bound* or *sewed*. I have a suspicion that the phrase in the *vellum manner* may have some obsolete meaning; and submit this note to the consideration of those who are in search of a *vellum-bound Junius*.

BOLTON CORNEY.



*Queries.*

THOMAS GILL, THE BLIND MAN OF ST. EDMUNDSBURY.

Putting in order this morning a mass of pamphlets, which my women-kind threaten to sweep into the kitchen unless more *tidily* kept, I came upon a few poetical tracts by "Thomas Gill, the Blind Man of St. Edmundsbury." Not having had any previous acquaintance with this poetical moralist, I have looked over the lot; but beyond the above description of himself upon their titles, they afford little information regarding their author.

There is, however, proof, in *The Blind Man's Case at London*, 1711, that Gill was a character in his day. In what he loftily calls "The Argument" to these eight pages of doggrel, he says:

"The Blind Man of Bury by the Persuasions of his Printer, and some other supposed Friends, takes his Wife with him to London, with an Intention to settle there, where they met with so many Inconveniences, and so great Difficulties and Charges, as soon disgusted them with the Place."

Hereupon the blind man, finding himself disappointed in his expectations of, apparently, a larger sphere for his begging operations, opens out upon the metropolis in a fine round style of abuse in his "Letter to his Good Friend and Benefactor at Bury."

Desirous that my successor in the O— library should have the advantage of all the information I can collect, in regard to the bibliographical curiosities therein contained, I am induced to avail myself of the medium your pages afford to inquire whether any of your Suffolk antiquaries can give me, or point out where I can help myself to, any particulars touching my new friend with an old face.

J. O.

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BRONZE MEDALS.

Having applied in vain to several distinguished numismatists respecting certain bronze medals in my cabinet, which have baffled my own researches, I now beg to seek for information through the medium of "N. & Q." to which I have been already much indebted; and have little doubt but that among your many intelligent correspondents some one will be found to solve my difficulties.

The medals to which I refer, and which I will describe very briefly, are the following; and I am desirous of obtaining some account of the persons in whose honour they were struck:—

1. *Astalia*. Size (Mionnet's scale), 16. "Diva Julia Astalia." Bust to the left. Rev. "Unicum for. et pud. Exemplum." A phoenix rising from its ashes. Probably not later than the early part of the sixteenth century.

2. *Conestagius*. Size, 15½. "Hieronimus Conestagius, MDXC." Bust in armour to the right, with ruff round the neck. Beneath, "MART. s\*\*\*."

Rev. A pen and a sword in saltire. An oval in high relief, of Italian workmanship.

3. *Meratus*. Size, 13½. "Franciscus Meratus I.P.F." Bearded bust to the right. Rev. "Me Duce Tutus Eris." A figure seated holding a book in its right hand. Query the meaning of the initials after the name?

4. *Aragonia*. Size, 13. "D. Maria Aragonia." Bust to the right, with a crown falling from her head. Rev. None.

5. *Hanna*. Size, 18. "Martinus de Hanna." Bust in a gown, to the right. Rev. "Spes mea in Deo est." A full-length figure, with hands clasped and raised towards heaven: apparently a foreign Protestant divine.

6. *Corsi*. Size, 20. "Laura Corsi March. Salvati." Hooded bust to the left, with crucifix suspended from the neck. Beneath, "MDCCVIII." Rev. "Mens immota manet." Full-length female figure, with helmet on her head, leaning on a spear round which a serpent is twined, with a stag by her side. In the background, on one side, is represented a castle on a wooded height; on the other, a vessel is seen labouring in a storm. A striking medal; and the lady's portrait makes one feel interested to learn her history, which seemingly ought to be known: but I must confess my ignorance even whether the Marquisate of Salviati be in Italy or Sicily.

JOHN J. A. BOASE.

P.S.—John de Silvâ, Count de Portalegre, who accompanied Don Sebastian in his expedition to Africa against Muley Moloch, published at Genoa in 1585 a work entitled *Dell'Unione del Regno di Portogallo alla Corona di Castiglia*, under the name of *Conestaggio*; but not having the book by me, I do not know whether the Christian name "Geronimo" also appears.

[The remainder of the title-page reads, "Istoria Del Sig. Ieronimode Franchi Conestaggio Gentiluomo Genovese."]

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ACWORTH QUERIES.

In the church of St. Mary Luton, Beds, there is a brass slab bearing the figures of a knight and his two wives, with the following inscription:

"Pray for the soules of John Acworth Squyer and Alys and Amy his wyfes, which John deceased the xvij day of March the yer of our Lord m<sup>c</sup>v<sup>c</sup>xiiij. On whose souls Jhu have mercy."

For arms, he bore quarterly, 1st and 4th, erm. on a chief indented gu. 3 coronets or. 2nd and 3rd, or, between 3 roses a chev. gu.

In the reign of Henry VIII. there was one Johan Acworth (a lady of the bedchamber to Katherine Howard), who married Sir John Bulmer, and went to reside at York.

John Acworth was, I believe, succeeded by his son, George Acworth, who married Margaret, the

daughter of — Wilboreffoss, of Durham, Esquire, and had issue a daughter, Johan Acworth. This Johan Acworth married Sir Edward Waldegrave, the youngest son of George Waldegrave, of Smalbridge, Essex, Esq. I do not know if George Acworth had any other issue.

In 1560 there was a George Acworth who was public orator of Cambridge. He was formerly of Peterhouse, and took his D.C.L. at St. John's, Oxon. He was in his early days the friend and companion of Archbishop Parker. In 1576, he was appointed Master of the Faculties, Judge of the Prer. Court of Ireland. He is said to have died in Ireland, but where or when I do not know.

There was another of the name, Allin Acworth, formerly of Magdalen Hall, Oxon, and Vicar of St. Nicholas, Rochester, Kent. He was a sufferer by the Act of Uniformity, having been, in consequence of that Act, expelled his vicarage in 1666. Of his subsequent history I find no trace.

If any of your correspondents can give me any information relative to any of the above, their descent, or intermarriages, I shall be much obliged.

The name is, I believe, an uncommon one, and is only borne, as far as I can learn, by one family now in existence. There was, however, another family of the name formerly belonging to Suffolk, who bore for arms: Sa. a griffin segreant armed and langued or. But I cannot find any trace of their residence, &c., or when they flourished or became extinct.

I believe there was a Baron of the name in the reign of one of the early Henries, but unfortunately can discover no certain information about him.

The above particulars are wanted for genealogical purposes. G. B. A.

#### Minor Queries.

"Row the boat, Norman." — In the *Chronicles of England* collected by John Stow, and printed in 1580, is the following passage: —

"1454. John Norman, Draper, Maior. Before thys time the Maiors, Aldermen, and Commoners of the Citie of London were wonte all to ride to Westminster when the Maior should take hys charge, but this Maior was rowed thither by water; for the whiche the watermen made of hym a song, 'Rowe the boate, Norman,' &c."

Are any of your correspondents in possession of the words of this song? or is the tune to which it was sung known? T. G. H.

*The Hereditary Standard Bearer.* — In Crawford's *Peagee of Scotland* it is mentioned, that in the year 1107 Alexander I., by a special grant, appointed a member of the Carron family (to whom he gave the name of Scrimgeour, for his valour in a sharp fight) the office of Hereditary

Standard Bearer. Can you inform me how the Scrimgeours were deprived of this honour? The family is not extinct, and yet I see the Hereditary Royal Standard Bearer is now a Wedderburne, and the Earl of Lauderdale is also Hereditary Standard Bearer. There surely must have been injustice committed some time to cause such confusion. When and how did it take place? T. G. H.

*Walton's Angler; Seth's Pillars; May-butter; English Guzman.* — In Walton's *Complete Angler*, in the beginning of the discourse between Piscator and Venator, the former, expatiating on the antiquity of the art of angling, gives as one of the traditions of its origin, that Seth, one of the sons of Adam,

"Left it engraven on those pillars which he erected, and trusted to preserve the knowledge of the mathematics, music, and the rest of that precious knowledge, and those useful arts which, by God's appointment or allowance, and his noble industry, were thereby preserved from perishing in Noah's flood."

What is the tradition of Seth's Pillars?

Piscator in chap. v. says:

"But I promise to tell you more of the fly-fishing for a trout, which I may have time enough to do, for you see it rains May-butter."

What is May-butter, or the origin of the saying?

In the amusing contest between the gypsies related in the same chapter, these worthies were too wise to go to law about the residuary shilling, and did therefore choose their choice friends Rook and Shark, and our late English Guzman, to be their arbitrators and umpires.

What is the explanation of these names? There appears to be some natural consequence to this choice, for the decision seems to have been arrived at by the act of reference. The notes explain that by "our English Guzman" was intended one James, a noted thief. I suppose his prototype was Don Guzman D'Alfarache; but no interpretation of the passage is given. Would it be found to have reference to some passage in the book referred to in the note? ANON.

[\* Sir Harris Nicolas says: "The allusion is to a work which had appeared three years before: *The English Guzman; or, the History of that unparalleled Thief, James Hind*, written by G. F. [George Fidge] 4to., London, 1652. Hind appears to have been the greatest thief of his age; the son of a saddler at Chipping Norton, and apprenticed to a butcher. In the rebellion he attached himself to the royal cause, and was actively engaged in the battles of Worcester and Warrington. In 1651, he was arrested by order of parliament, under the name of Brown, 'at one Denys's, a barber over against St. Dunstan's Church, Fleet Street;' which circumstance may have introduced him to Walton's notice." — Ed.]

*Radish Feast.*—I copied the following from the north door of St. Ebbe's Church, Oxford. Can any of your correspondents explain the origin and meaning of this feast?

"*St. Ebbe's Parish.*

"The annual meeting for the election of Churchwardens for this Parish will be held in the vestry of the Parish Church on Easter Tuesday, at 4 o'clock in the afternoon.

"WM. BRUNNER, } Churchwardens.  
WM. FISHER, }

"Dated 10 April, 1852.

"The Radish Feast will be at the Bull Inn, New Street, immediately after the Vestry."

R. R. ROWE.

Cambridge.

*What Kind of Drink is Whit?*—In going over the famous old mansion Cothele, near Tavistock, the other day, I saw, among other primæval crockery, three pot-bellied jugs, two of which were inscribed "Sack, 1646;" and the third, a smaller one, "Whit, 1646." What kind of drink is *whit*? W. G. C.

"*Felix natus*," &c.—

"*Felix natus, felicior vitâ, felicissimus morte.*"

Of whom was this said, and by whom?

HENRY H. BREEN.

St. Lucia.

"*Gutta cavat lapidem.*"—Can any reader of "N. & Q." inform me whence the following verse is taken?

"*Gutta cavat lapidem, non vi sed sæpe cadendo.*"

The first half, I know, is the commencement of a line in *Ov. ex Ponto*, Ep. x. v. 5., which concludes with—

"..... consumitur annulus usu."

I have seen it quoted, but no reference given.

A. W.

Kilburn.

*Punch and Judy.*—Are any of your readers of "N. & Q." not aware that *Punch and Judy* is a corruption, both in word and deed, of *Pontius cum Judæis*, one of the old mysteries, the subject of which was Pontius Pilate with the Jews; and particularly in reference to St. Matt. xxvii. 19.? I should be glad to hear of some similar instances.

BÆOTICUS.

Edmond, Salop.

*Sir John Darnall* (Vol. v., pp. 489. 545.).—Can either of your correspondents, E. N. or G., inform me whether the Sir John Darnall, who is the subject of their communications, is descended from John Darnall, who was a Baron of the Exchequer in 1648, or give me any particulars of the "birth parentage, education, life, character, and behaviour" of the latter?

EDWARD FOSS.

*The Chevalier St. George.*—Can any of the numerous readers of "N. & Q." inform me where ample and minute accounts, either in print or MS., of the Life and Court of the Chevalier St. George, particularly from the death of James II. to his own death, can be obtained; also, of his ministers of state, personal attendants, &c.? I have already examined such of the Stuart Papers as have been published by Mr. Glover, and by Brown in his *History of the Highland Clans*. J. W. H.

*Declaration of 2000 Clergymen.*—Several allusions have been lately made in Parliament to the 2000 clergymen who signed a declaration calling in question the Queen's supremacy. Was a list of these clergymen ever published? If so, in what newspaper or periodical? What were the exact words of the declaration? RUSTICUS.

*MS. "De Humilitate."*—Can any of your correspondents give me any information as to the date, authorship, or value of a MS. that has lately fallen into my hands? It is a thin quarto, beautifully written upon parchment. The title-page is wanting, and the MS. commences with the index: but the title of the work is *De Humilitate*. It consists of twenty-four chapters. The heading of the first two is as follows:

"Incipit prologus in libello qui inscribitur de humilitate,

Cap. I. Quam perniciosum sit et Deo odibile superbiæ initium, et qualiter ac de quibus gloriandum sit.

II. Quod sit superbiæ fugienda et sectanda humilitas, quæ in sui vera cognitione fundata consistit," &c.

The top of the first page has a rich initial letter; and at the bottom a coat of arms: Crest, a leopard rampant; shield, argent, 3 bars gules, on a chief azure 3 fleur de lys or. The heading of each chapter is written in red ink. CERYEP.

*MS. Work on Seals.*—Moule, in his *Bibliotheca Heraldica*, states that there was at the date of the publication of his work (1822), in the library at Stowe, a MS. work, two volumes, folio, by Anstis, on the Antiquity and Use of Seals. Can any of your readers inform me in whose possession this work now is? A. O. D. D.

*Sir George Carew.*—Sir George Carew, the able commander and crafty statesman of Queen Elizabeth's time, was created Earl of Totness. His grandfather mortgaged his ancestral estate of Carew, in Pembroke-shire, to Sir Rhys ap Thomas, who, with its subsequent possessors, Sir John Perrot and the Earl of Essex, made great additions to Carew Castle, the magnificent remains of which entitle it to be called the ruined Windsor of Wales.

The Carews then pushed their fortunes in Ireland, and endeavoured to recover the "Marquisate of Cork" on an obsolete and false claim.

The writer wishes for an accurate pedigree of Sir George Carew, showing his relationship to Sir Peter Carew, who was buried at Ross, and to Sir Peter who was killed at the skirmish of Glendalough in 1581. H.

*Docking Horses' Tails.* — I should be glad to learn when the practice of docking horses' tails commenced in England, or in any country of Europe, and what was the immediate cause of this amputation? I cannot trace in the plates of Froissart, or others of a later date, any indication of this practice, and in them there are no tails lopped of their fair proportions.

What other nations besides the English have ever docked their horses' tails; and where is any account to be found of their reasons for so doing?

If any of your correspondents will answer these Queries, I shall feel obliged. TAIL.

*St. Albans, William, Abbot of.* — Archbishop Morton addressed a monition in 1490 to William, Abbot of St. Albans. It is to be found in Wilkin's *Concilia*, iii. 632., and is extracted from Archbishop Morton's *Register*, fol. 22. b. Now, in Tanner's *Notitia*, and in Dugdale's *Monasticon*, it is stated that William Wallingford, Abbot of St. Albans, died in 1484; and that the chair was vacant until 1492, when Thomas Ramryge was elected abbot. Archbishop Morton's original letter, I believe, to be seen in the register at Lambeth, and its date is distinctly 1490. This date, moreover, agrees with the Excerpta of Dr. Ducarel in the British Museum.

Can any of your readers solve this difficulty for me, as I am anxious to know immediately whether I may safely identify "William," the notorious evil-liver of Morton's monition, with "Wallington," who bears a respectable character in Dugdale's *Monasticon*. L. H. J. TONNA.

*Jeremy Taylor on Friendship.* —

"I am grieved at every sad story I hear. I am troubled when I hear of a pretty bride murdered in her bride-chamber by an ambitious and enraged rival," &c. — *Jeremy Taylor on Friendship*, p. 37, fol. Lond. 1674.

This was written A.D. 1657: what is the case referred to? C. P. E.

*Colonel or Major-General Lee.* — The dates of his letters tend to prove that Lee was on the continent in 1770; and this is apparently borne out by the "memoirs" published both in America and in England. But Dr. Girdleston, in his strange work published in 1813, asserts that on the 20th April, 1770, at the christening of Sir Charles Davis's eldest son, Charles Sydney, Lee was at Rushbrooke in Suffolk. The proof, however, is not adduced in a simple and straightforward manner. At page 6, Dr. Girdleston tells us that some person, not named, remembers that Lee stood sponsor, &c.; at page 7, that the register proves

that the baptism took place on the 20th April, 1770; and at page 13, that the register proves that Lee was on the 20th April "in that church." This last is the only fact bearing on the question at issue. Will any of your intelligent correspondents residing at Bury favour you with a copy of the register of the baptism of Charles Sydney on the 20th April, 1770? C. M. L.

"*Roses all that's fair adorn.*" — Can you inform me where I can find a copy of an old poem, which begins as follows:

"Roses all that's fair adorn,  
Rosy-finger'd is the morn," &c.;

since I have searched in vain for it. W. S.

### Minor Queries Answered.

*Donne.* — In Walton's *Life of Donne* it is said that Donne left behind him —

"The resultance of 1400 authors, most of them abridged and analysed with his own hand; he left also some six score of sermons, all written with his own hand."

Can any one tell me what has become of these MSS., and where they are now to be found if they still exist? AJAX.

[The Sermons have been published in three volumes folio: the first printed in 1640, containing eighty; the second in 1649, containing fifty; and the third in 1660, containing twenty-six.]

*Dr. Evans.* — Who was Dr. Evans, author of the *Sketch of Christian Denominations*? It would not be easy to ascertain, from internal evidence, what "denomination" he was himself! Who is the modern editor, the Rev. James Bransby?

A. A. D.

[Mr. Evans was born at Uske in Monmouthshire in 1767, studied at the Bristol Academy, and afterwards at the Universities of Aberdeen and Edinburgh. In 1792 he became pastor of a congregation of General Baptists in Worship Street, London; and opened an academy for youth in Hoxton, which was subsequently removed to Islington. In 1819 he obtained the diploma of Doctor of Laws from Brown University, in Rhode Island, America. His death took place Jan. 25, 1837. In doctrinal matters, we believe he was a mitigated Socinian; and we believe his Editor, who was a schoolmaster at Carnarvon, held the same theological views.]

### Replies.

CARLING SUNDAY — ROMAN FUNERAL PILE.

(Vol. iii., p. 449.; Vol. iv., p. 381.; Vol. v., p. 67.)

At Newcastle-upon-Tyne, and many other places in the North of England, grey peas, after having been steeped a night in water, are fried with butter, given away, and eaten at a kind of entertainment on the Sunday preceding Palm Sunday, which

was formerly called Care or Carle Sunday, as may be yet seen in some of our old almanacks. They are called *carlings*, probably, as we call the presents at fairs, *fairings*. Marshal, in his *Observations on the Saxon Gospels*, tells us that "the Friday on which Christ was crucified is called in German both Gute Freytag and Carr Freytag;" that the word *karr* signifies a satisfaction for a fine or penalty; and that Care or Carr Sunday was not unknown to the English in his time, at least to such as lived among old people in the country.

In the old Roman calendar I find it observed on this day (the 12th of March), that a dole is made of soft beans. I can hardly entertain a doubt but that our custom is derived from hence. It was usual among the Romanists to give away beans in the doles at funerals; it was also a rite in the funeral ceremonies of heathen Rome. There is a great deal of learning in Erasmus's *Adages* concerning the religious use of beans, which were thought to belong to the dead. An observation which he gives us of Pliny concerning Pythagoras's interdiction of the pulse, is highly remarkable. It is "that beans contain the souls of the dead." For which cause also they were used in the Parentalia. Plutarch also, he tells us, held that pulse to be of the highest efficacy for invoking the manes. Ridiculous and absurd as these superstitions may appear, it is yet certain that our *carlings* deduce their origin from thence. On the interdiction of this pulse by Pythagoras, the following occurs in Spencer *De Leg. Hebr.*, lib. i. p. 1154.:—

"Quid enim Pythagoras, ejusque præceptores, Egypti Mystæ, adeo leguminum, fabarum imprimis, esum et aspectum fugerent; nisi quod cibi mortuorum cenis et exequiis proprii, adeoque polluti et abominandi, haberentur," &c.—Brand's *Observations on Popular Antiquities*, Ellis's ed., vol. i. pp. 95—99.

In the notes in loco is mentioned "a practice of the Greek church, not yet out of use, to set boyled corne before the singers at their commemorations of the dead," v. *Gregorii Opusc.*, p. 128. The length of this reply will not admit of my here enumerating the other emblems of the resurrection of the body used by the fathers and other writers. I shall therefore conclude with an extract from Rennel's *Geographical System of Herodotus*, p. 632., relating to the Pythagorean prohibition of beans:—

"The Bengalese have the *Nymphaea nelumbo* in their lakes and inundations; and its fruit certainly resembles at all points that of the second species of water-lily described by Herodotus; that is, it has the form of the orbicular wasp's nest; and contains kernels of the size and shape of a small bean. Amongst the Bramins this plant is held sacred; but the kernels, which are of a better flavour than almonds, are almost universally eaten by the Hindoos.

"It may, however, be a question whether it has always been the case; and whether in the lapse of time that has taken place since the days of Pythagoras (who is supposed to have visited India, as well as Chaldaea, Persia, and Egypt), a relaxation in discipline may not have occasioned the law to be dispensed with; instances enough of a like kind being to be met with elsewhere. *Kyamos* in the Greek language appears to signify, not only a bean, but also the fruit or bean of the *Nymphaea nelumbo*. Is it not probable then that the mystery of the famous inhibition of Pythagoras, an enigma of which neither the ancients nor the moderns have hitherto been able to give a rational solution, may be discovered in those curious records of Sanscrit erudition, which the meritorious labours of some of our countrymen in India are gradually bringing to light?"

BIBLIOTHECAR. CHETHAM.

HART AND MOHUN.

(Vol. v., p. 466.)

In Downes' *Roscius Anglicanus*, edit. 1789, mention is made of these two actors, thus:

"Hart was apprentice to Robinson, an actor who lived before the Civil Wars; he afterwards had a captain's commission, and fought for Charles I. He acted women's parts when a boy.

"Mohun was brought up under Robinson, as Hart and others were: in his youth he acted Bellamante, in *Love's Cruelty*, which part he retained after the Restoration."—Page 10.

It appears to have been the practice of the old actors—the "master actors," as they were called—to take youths as apprentices, and to initiate them in female characters, as a preparatory step towards something weightier. Richard Robinson, above-mentioned, circa 1616, usually performed female characters himself.\* In 1647 his name occurs, with several others, prefixed to the dedication of the first folio edition of Fletcher's *Plays*. He served in the king's army in the civil wars, and was killed in an engagement by Harrison, who refused him quarter, and who was afterwards hanged at Charing Cross.

The patent of the Theatre Royal, Drury Lane, of which Mr. Hart and Major Mohun formed part of the company, having descended from Thomas to Charles Killigrew—

"In 1682 he joined it to Dr. Davenant's patent, whose company acted then in Dorset Garden, which, upon the union, were created the King's Company: after which Mr. Hart acted no more, having a pension to the day of his death from the United Company. I must not omit to mention the parts in several plays of some of the actors, wherein they excelled in the performance of them. First, Mr. Hart, in the part of Arbaces, in *King and no King*; Amintor, in the *Maid's Tragedy*; Othello; Rollo; Brutus, in *Julius Caesar*; Alexander. Towards the latter end of his acting, if he

\* See *The Devil is an Ass*, Act II. Sc. 8.

acted in any one of these but once in a fortnight, the house was filled as at a new play, especially Alexander; he acting that with such grandeur and agreeable majesty, that one of the Court was pleased to honour him with this commendation; that Hart might teach any king on earth how to comport himself.\*

In Rymer's *Dissertation on Tragedy* he is thus noticed:

"The eyes of the audience are prepossessed and charmed by his action, before aught of the poet can approach their ears; and to the most wretched of characters Hart gives a lustre which dazzles the sight, that the deformities of the poet cannot be perceived."

"He was no less inferior in Comedy; as Mosca, in the *Fox*; Don John, in the *Chances*; Wildblood, in the *Mock Astrologer*; with sundry other parts. In all the Comedies and Tragedies he was concerned, he performed with that exactness and perfection that not any of his successors have equalled him."†

It would seem that through Hart's "excellent action" alone Ben Jonson's *Catiline* (his own favourite play), which had been condemned on its first representation, was kept on the stage during the reign of Charles II. With Hart this play died.

Previous to Nell Gwyn's elevation to royal favour, it is said, upon the authority of Sir George Etherege, in *Lives of the most celebrated Beauties*, &c., 1715, she was "protected" by Lacy, and afterwards by Hart. Whether this be true or not, it is certain that she received instructions in the Thespian art from both of these gentlemen.

The cause of Hart retiring from the stage was in consequence of his being dreadfully afflicted with the stone and gravel, "of which he died sometime after, having a salary of forty shillings a week to the day of his death."

Hart's Christian name was Charles. He is believed by Malone to have been Shakspeare's great nephew.‡

Major Mohun remained in the "United Company" after Hart's retirement.

"He was eminent for Volpone; Face, in the *Alchemist*; Melantius, in the *Maid's Tragedy*; Mardonius, in *King and no King*; Cassius, in *Julius Caesar*; Clytus, in *Alexander*; Mithridates, &c. An eminent poet § seeing him act this last, vented suddenly this saying: 'Oh, Mohun, Mohun! thou little man of mettle, if I should write 100 plays, I'd write a part for thy mouth.' In short, in all his parts, he was most accurate and correct."||

Rymer remarks:

"We may remember (however we find this scene of Melanthius and Amintor written in the book) that at

\* *Roscius Anglicanus*, p. 23.

† *Ibid.*, p. 24.

‡ See *Historical Account of the English Stage*, in Malone's edition of Shakspeare, vol. i. part ii. p. 278. Lond. 1790.

§ Thought by Thomas Davies to have been Lee.

|| *Roscius Anglicanus*.

the Theater we have a good scene acted; there is work cut out, and both our Æsopus and Roscius are on the stage together. Whatever defect may be in Amintor and Melanthius, Mr. Hart and Mr. Mohun are wanting in nothing. To these we owe what is pleasing in the scene; and to this scene we may impute the success of the '*Maid's Tragedy*.'"

Major Mohun's Christian name was Michael.

W. H. LN.

Berwick-on-Tweed.

#### BURIAL WITHOUT RELIGIOUS SERVICE — BURIAL.

(Vol. v., pp. 466. 549.)

There can be no doubt, I think, that a burial ground, whether parish churchyard or cemetery, so long as it has been consecrated, or even licensed by the bishop, is only *legally* useable for interments performed according to "the ecclesiastical laws of this realm;" i.e. the burial service, as rubrically directed, must be read by a clergyman over the corpse. Whether the bishop would have proceeded by law against the clergyman in Carlile's case, supposing he had desisted from the service under the protests of the sons, may be questioned; but that he could have done so is beyond a doubt. The sixty-eighth canon says, that "no minister shall refuse or delay to bury any corpse that is brought to the church or churchyard . . . in such manner and form as is prescribed in the Book of Common Prayer. And if he shall refuse, &c., he shall be suspended by the bishop of the diocese from his ministry by the space of three months." The consecration, or episcopal licence, seems to tie the burial ground to the burial service, except in the three cases of persons who die excommunicated, unbaptized, or by their own hands; and I imagine that a clergyman would render himself liable to suspension by his bishop, who either allowed interments to take place in the churchyard without the burial service, or, on the other hand, used the service in unconsecrated or unlicensed ground. By the 3 J. A. I. c. 5., there is a penalty for burying a corpse away from the church; but this law is either repealed or obsolete. If any services of the church be used by a clergyman, except "according to order," I imagine that he renders himself liable to penal consequences; but it may be sometimes thought best to omit them. Sometimes, however, as in the case of baptisms being allowed in drawing-rooms, there is such an intentional oversight as is quite indefensible.

The story which I have heard of Baskerville's burial is as follows; — He died at Birmingham, but was not interred, and his corpse was kept in the house in which he had lived. After a time this house was sold, and the purchaser of it became embarrassed by the unexpected discovery that he was in possession of the old printer's mortal remains. He applied to the clergyman of

the parish for release from his difficulty; and this gentleman, being a man of the world, said that he was the last person who ought to have been consulted, but since it was so, the churchyard and the shades of evening afforded a remedy.

Perhaps it is worth adding, that when Sir W. Page Wood, the late Solicitor-General, would have brought a bill into parliament to relieve dissenters from the payment of church rates, on condition that they consented to forego all claim upon the services of the church, including of course the burial service, the bargain was declined by them.

ALFRED GATTY.

"QUOD NON FECERUNT BARBARI," ETC.

(Vol. v., p. 559.)

Your correspondent MR. BREEN is mistaken in supposing this "epigram" to refer to the Barberini spoliation of the Coliseum; it was an equally important and more sacrilegious theft that aroused Pasquin's satire and indignation.

Urban VIII. (Matteo Barberini), 1623-44, had just stripped the dome of the Pantheon of the bronze that adorned it, to construct therewith the baldacchino over the high altar in St. Peter's. The amount of metal obtained, says Venuti, was upwards of 450,250 pounds weight; and upon the principle of robbing Peter to pay Paul, the material thus stolen from the Madonna was dedicated to the service of San Pietro. Bernini was the artist employed, from whose taste, perhaps, little better was to be expected; and the baldacchino, though highly ornamented, richly gilt, and of imposing dimensions, certainly makes the beholder regret that the metal was moved from its original position. It was costly enough too, upwards of 20,000*l.* having been expended upon its production.

Urban evidently had a practical turn for warfare by no means unusual to the possessors of the "holy see," for we find that the surplusage of the metal was cast into cannon for the defence of St. Angelo.

This pope certainly was *one* of the most unsparing despoilers of the Coliseum, inasmuch as the huge pile of the Palazzo Barberini was erected by him with stone supplied solely from that convenient and inexpensive quarry. If, however, we reflect that he did but follow the example of many of his predecessors (Paul II. built the Palazzo di Venezia, and Paul III. the Farnese, from the same exhaustless supply), and that the Coliseum was not only much ruined by the "barbarians" during the various sieges of Rome, but was used as a fortress by the Frangipani in the Middle Ages, the pasquinade quoted by MR. BREEN would hardly have been applicable to Urban's misdeeds in that quarter. Nor was the Coliseum at that time consecrated ground, as it was not till the year 1750

that Benedict XIV., with a view to protect it from future depredation, dedicated it to the memory of the Christian martyrs who had perished in its arena. But the Pantheon, consecrated as early as A.D. 608, under the name of S. Maria Rotonda, had been respected and spared by all, whether Arian or barb-"arian;" and it was reserved for a "Santo Padre" of the seventeenth century to despoil a Christian Church, and himself set an example of sacrilege to the Christian world. Urban was the sole member of the Barberini family (of Florentine extraction) that ever attained the papal tiara. The amount of wealth stated to have been amassed by him during his pontificate appears almost fabulous.

The author of the pasquinade in question is, I believe, unknown. A. P.

Bayswater.

RESTIVE.

(Vol. v., p. 535.)

I am inclined to think that your correspondents, however deeply they may be versed in "Folk-Lore," are generally not much acquainted with "Horse-Lore." Such, at least, is the opinion that is warranted by the extraordinary nature of the questions (not many in number, it is true) which have been put in relation to that subject, and of the replies that have been given to them. In the case now before us, J. R. has only superficially considered the matter. He takes one out of many definitions "in our dictionaries," and on that takes his stand. He is manifestly in error. The tempting facility of referring all words similar in appearance to the same etymon lies at the root of his mistake; for *restive*, as he will find on more patient investigation, is by our lexicographers (Richardson, for example) classed under a different root from *rest*, used to express *quiescence*, or *repose*. *Restive*, or more properly *restiff*, is equivalent to the French *rétif*, or Italian *restio*; and, as applied to horses, means those which resist the will of their rider. Hence, whether in standing stock still, in running away, in rearing, in plunging, or in kicking, they employ their natural means of defence against the control of the cavalier, and may equally be called *restiff*. In support of this view, take the following quotation, to which others might be added. It is from Grisone, *Ordini di Cavalcare*, 4to., 1550:

"Se il cavallo è restio, il più delle volte procede per colpa del Cavaliero, per una di queste ragioni. Overo il Cavallo è vile, e di poca forza, e essendo troppo molestato si abbandona e avvillisce di sorte che accorando non vuole camminare avanti; over è superbo, e gagliardo, e dandogli fatica, egli mancandogli un poco di lena, si preleverà con salti, e con aggrupparsi, e con altre malignità, ò fara pur questo dal principio che si cavalea, di maniera che se allora conoscerà chi il Cavaliero lo teme,

prenderà tant' animo, che usando molte ribalderie, si fermerà contra la volontà sua; e di queste due Specie di Restii [which J. R. will be pleased to note], la peggior è quella che nasce da viltà, e da poca forza."—Folio 92, verso.

Thus much for the equestrian part of the subject. With regard to the use of the word *restive* by the author of the *Eclipse of Faith*, that is purely a matter of taste, which it is unnecessary here to discuss; but I hope that the foregoing opinion of one who in his day passed for the most accomplished horseman of Europe, will suffice to show that, in the passage quoted, the term is not so entirely misapplied as J. R. supposes. F. S. Q.

## MEN OF KENT AND KENTISH MEN.

(Vol. v., p. 321.)

In your answers to Minor Queries (Vol. v., p. 321.) I find it stated, that the inhabitants of the part of Kent lying between Rochester and London being *invicti*, have ever since (the Norman Conquest) been designated as Men of Kent; while those to the eastward, through whose district the Conqueror marched unopposed, are only "Kentish Men."

As I have always understood that the contrary is the case, and that the inhabitants of East Kent are called "Men of Kent," and those in West Kent, "Kentish Men"—because in East Kent the people are less intermixed with strangers than in West Kent, from its proximity to the metropolis—I was desirous of correcting what appeared to me to be a manifest error: but not finding any direct authority on the point, I consulted my friend Charles Sandys, Esq., of Canterbury, as a Kentish antiquary, on the subject. And I now send you a letter from that gentleman, which you are at liberty to print.

GEO. R. CORNER.

Eltham.

## "MEN OF KENT," AND "KENTISH MEN."

"I am not aware that any professed treatise has been written or published upon our provincial distinction of 'Men of Kent' and 'Kentish Men.' That some such traditional distinction, however, (whatever it may be) has existed from time immemorial in our county, cannot be disputed; and I think it has an undoubted and unquestionable historic origin, which I will endeavour briefly to illustrate.

"The West Kent Men, according to the tradition, are styled 'Kentish Men;' whilst those of East Kent are more emphatically denominated 'Men of Kent.'

"And now for my historical authorities:—

"That the East Kent people were denominated from ancient time 'Men of Kent,' may, I think, be inferred from the ancient Saxon name of its me-

tropolis, *Lant-papa-bunh* [*Canterbury*], literally, 'The City of the Men of Kent;' the royal city and seat of government of King Ethelbert at the time of the arrival of St. Augustine (A.D. 597) to convert our idolatrous Saxon ancestors from the worship of Woden and his kindred deities to that of the Saviour of the world.

"St. Augustine, having succeeded in his holy mission, and having been consecrated Archbishop of the Saxons and Angles in Britain, fixed his metropolitical see in the royal city of Canterbury, which had been granted to him by King Ethelbert on his conversion (who thereupon retired to his royal fortress, or *Castrum*, of *Regulbium*, *Reculver*). And in that city it has ever since continued for a period of more than twelve centuries.

"The conversion of the Pagan inhabitants of Kent proceeded so rapidly, that St. Augustine, with the assistance of King Ethelbert, soon founded another episcopal see at Rochester, and thus divided the Kentish kingdom into two dioceses: the eastern, or diocese of Canterbury; the western, or diocese of Rochester. And thus, I conceive, originated the divisions of East and West Kent: the men of the former retaining their ancient name of 'Men of Kent;' whilst those of the latter adopted that of 'Kentish Men.'

"The Saxon (or Jutish) kingdom of Kent continued a separate and independent kingdom of the Octarchy from the time of Hengist (A.D. 455) until its subjugation by Offa, King of Mercia, in the eighth century, to which it continued tributary until King Egbert reduced all the kingdoms of the Octarchy under his dominion, at the commencement of the ninth century,—and thus became the first King of all England.

"That Kent was separated at an early period into the two divisions of East and West Kent, may be inferred from a charter (Kemble, *Cod. Dipl.* ii. 19.) relating to some property withheld from the church of Canterbury, and which is specially described as having been that "of Oswulf, duke and prince of the province of *East Kent*" ('*dux atque princeps provincie Orientalis Cantiae*') c. A.D. 844.

"The *Saxon Chronicle* also confirms this view of the matter, thus:

A.D. 853. "Ealhere with the 'Men of Kent' fought in *Thanet* against the heathen army (Danes).—*Thanet* is in *East Kent*.

A.D. 865. "The heathen army sate down in *Thanet*, and made peace with the 'Men of Kent.' And the 'Men of Kent' promised them money for the peace."

A.D. 902. . . . "Battle at the *Holmes*, between the 'Kentish Men' and the 'Danish Men.'—This, I take it, occurred in *West Kent*.

A.D. 999. "The army (Danes) went up along the Medway to *Rochester*, and then the 'Kentish forces' stoutly joined battle . . . and full nigh



all the 'West Kentish men' they ruined and plundered."

A.B. 1009. "Then came the vast hostile army (Danes) to *Sandwich*, and they soon went their way to *Canterbury*; and all the people of 'East Kent' made peace with the army, and gave them 3000 pounds."

"Thus, I trust, I have satisfactorily shown from our ancient annals, that the distinction between 'Kentish Men' and 'Men of Kent,' existed at a period long anterior to the Norman Conquest, and is distinctly recognised in the foregoing historical passages. And its origin may, I think, be attributed to the ancient division of the Jutish kingdom of Kent into the two dioceses of *Canterbury* and *Rochester*."

"Our Gavelkind Tenure and free Kentish customs, of which I have attempted a history in my recently published *Consuetudines Kancie*, gave rise to our well-known old provincial song of 'The Man of Kent,' its burthen being:

"Of Briton's race—if one surpass,  
'A Man of Kent' is He."

CHARLES SANDYS, F.S.A.

Canterbury."

#### Replies to Minor Queries.

*Speculum Christianorum*, &c. (Vol. v., p. 558).—In case no fuller information should be forthcoming on this tract, allow me to refer Mr. SIMPSON to Ames's *Typographical Dictionary*, p. 113., where is an account of what is apparently another edition of the above, printed by William Machlinia, or Macklyn, about the year 1480. The title runs thus: *Incipit liber qui vocatur Speculum Xprianiani*. It is a short exposition of the common topics of divinity of that time, for the most part in Latin, but there is some English which is chiefly in rhyme. The first English lines are—

"In heauen shall dwelle alle cristen men  
That knowe and kepe goddes byddynge ten."

At the end, after—

"Explicit liber qui vocatur speculū Xprianiani, Sequitur expositio oracionis dominice cū quodam bono notabili et septē capitalia vicia cū aliquibus ramis eorū."

Afterwards—

"Sequantur monita de verbis beati Ysidori extracta ad instruendū hominē qualiter vicia valeat euitare et in bonis se debeat informare."

The whole concludes with this colophon:

"Jste Libellus impressus est i opulentissima Ciuitate Londoniarum per me Willelmum de Machlinia ad instantiam neonon expensas Henrici Vrankenbergh mercatoris."

The author is said to be John Watton in the Catalogue of MSS. in England and Ireland, C.C.C., Oxon. n. clv. p. 53.

J. EASTWOOD.

*Smyth's MSS. relating to Gloucestershire* (Vol. v. p. 512.).—A querist writes to know where any of these may be seen.

The original manuscript (three vols. folio) was given to the library of the College of Arms, through the hands of Sir Charles Young, by the Rev. R. W. Huntley of Boxwell Court, about 1835, who became possessed of it by a legacy from a descendant of Mr. Smyth. There is another copy in the "Evidence Room," at Berkeley Castle; and another in the library of Smyth Owen, Esq., a descendant from the author, at Condover Hall, Shropshire. There is another copy in the possession of the Hon. Robert Berkeley at Spetchley Park, Worcestershire. And an imperfect copy was sold at the sale at Hill Court, Gloucester, in 1846. It was bought by a bookseller for Mr. Pigott of Brockley; it was resold in 1849, but to whom I could never find out. This last is also in three vols.; two of these match in the binding, but the third does not: the leather of this odd vol. is thickly studded with the *portcullis*. The imperfection of this set consists in being *unfinished* in many parts. Mr. Huntley's is considered the first copy of that at the castle; and that at Condover was probably Mr. Smyth's own. The Hill Court copy seems to be about the same date.

The *Abstracts and Extracts* of these MSS. as published by Fosbroke in 1821, are but a tantalising meagre sample of the very rich store of genealogical and historical information which the originals contain.

H. T. ELLACOMBE.

Clyst St. George, Devon.

*M. Barrière and the Quarterly Review* (Vol. v., pp. 347, 402.).—As I see that J. R. (of Cork) has resumed his correspondence with "N. & Q.," I beg leave to call his attention to his statement, and to my inquiry under the above references: any one or two instances of what is stated to be "so frequent" a practice will suffice.

C.

"*I do not know what the truth may be*" (Vol. v., p. 560.).—The lines run thus in the *Lay of the Last Minstrel*, Canto II. 22.:

"I cannot tell how the truth may be,  
I say the tale as 'twas said to me."

J. EASTWOOD.

[J. M.—D. P. WATERS—NABO—L. X. R.—W. J. B. S.—B. R. J.—MARY, &c., have also furnished us with Replies to this Query.]

*Optical Phenomena* (Vol. v., p. 441.).—You have not yet published any satisfactory reply to the optical Query of N. B., at p. 441. of the present volume. I apprehend there is not much difficulty in finding the solution. I attribute the phenomenon to the refraction of light through a stratum of air that is more dense than the surrounding air. Every solid is coated by such a stratum. This is the well-known fact of *adhesion*

alluded to by Liebig, in his *Letters on Chemistry*, 1st series [2nd edit. by Gardner, p. 16.]

C. MANSFIELD INGLEBY.

*Stoup* (Vol. v., p. 560.).—In answer to the inquiry of CUTHBERT BEDE, I beg to inform him that an exterior stoup, in excellent preservation, is to be found on the outer wall of the south porch of Hungerton Church, Leicestershire. The inquiry confirms the belief I have always entertained, that examples of exterior stoups are rarely met with in the ecclesiastical architecture of England. KT.

Aylestone.

*Seventh Son of a Seventh Son* (Vol. v., p. 532.).—The note which appears in p. 532. has induced me to look out a rare old printed copy of "The Quack Doctor's Speech," which is in my possession, and which was spoken by the witty Lord Rochester, in character, and mounted on a stage; it is altogether a very humorous and lengthy address, partaking of the licence of language not uncommon to the courtiers of that period, abounding in much technical phraseology, and therefore unsuited for an introduction into your pages *in extenso*. The titles assumed, however, are in character with the pretensions claimed by virtue of being the seventh begotten son of a seventh begotten father; and may perhaps prove an interesting addition to the collection of instances recorded by your correspondent HENRY EDWARDS:

"Gentlemen,

"I, Waltho Van Clauterbauck, High German Doctor, Chymist and Dentrificator—Native of Arabia Deserta, Citizen and Burgomaster of the City of Brandipolis—Seventh son of a Seventh son, unborn Doctor of above sixty years' experience, having studied over Galen, Hypocrates, Albumazer, and Paracelsus, am now become the Æsculapius of this age. Having been educated at twelve Universities, and travelled through fifty-two Kingdoms, and been Counsellor to the Counsellors of several grand Monarchs, natural son of the wonder working chymical Doctor Signior Hanesio, lately arrived from the farthest parts of Utopia, famous throughout all Asia, Europe, Africa, and America, from the Sun's oriental exaltation to his occidental declination, out of mere pity to my own dear self and languishing mortals, have by the earnest prayers and entreaties of several Lords, Dukes, and honourable Personages been at last prevailed upon to oblige the World with this Notice, &c. &c.

"Veniente occurrere morbo—Down with your dust.

Principiis obata—No cure no money.

Querenda Pecunia Premium—Be not sick too late.

"You that are willing to render yourselves immortal, Buy this packet, or else repair to the sign of the Franceis, in Vico vulgo dicto Rateliffiero, something south-east of Templum Dancieum, in the Square of Profound Close, not far from Titter Tatter Fair; and you may hear, see, and return Re-infecta."

KT.

Aylestone.

At my father's school was a Yorkshire lad, who was to be educated classically, because he was intended for the medical profession. The cause assigned was, that "he was the seventh son of a seventh son;" and the seventh son of a seventh son "*makes the bigg' st o' doctors*."

C. C. C.

*The Number Seven* (Vol. v., p. 533.).—MR. HENRY EDWARDS is quite right in his conjecture that the number *seven*, so often used in the Old and New Testament, is generally put to mean "several," "many," or an indefinite number. Hence the number seven was esteemed a sacred, symbolical, and mystical number. There were seven gifts of the Holy Ghost, seven days in the week, seven sacraments, seven branches on the candlestick of Moses, seven liberal arts, seven churches of Asia, seven mysterious seals, seven stars, seven symbolic trumpets, seven heads of the dragon, seven joys and seven sorrows of the blessed Virgin, seven penitential psalms, seven deadly sins, seven canonical hours, &c. &c.

"Septenarius numerus est numerus universitatis," says J. de Voragine. See also, Bede, Duranti, and Rhabanus Maurus, on the mystical explanation of this number. A curious French MS. belonging to the latter part of the thirteenth century has a singular illustration of the number seven. It is a miniature: a wheel cut into seven rays, and composed of seven concentric cordons. The rays form seven compartments, divided into as many cordons, containing in each cordon one of the seven petitions of the Lord's Prayer, one of the seven sacraments, one of the seven spiritual arms of justice, one of the seven works of mercy, one of the seven virtues, one of the seven deadly sins, and one of the seven gifts of the Holy Ghost.

CEYREP.

*Commentators* (Vol. v., pp. 512. 570.).—The original verses are Young's:—

"How commentators each dark passage shun,

And hold their farthing candle to the sun.

*The Love of Fame, Satire vii.*

L. X. R.

*Banning or Bayning Family* (Vol. v., p. 536.).—This surname is traced in Ireland on record from the time of Richard II., while the native annalists represent it with that Milesian prefix which old Alvary so ingraciously attaints—"O datur ambigua." These annalists mark Patrick "O'Bainan" Bishop of Connor in 1152, and Gelasius "O'Banan" Bishop of Clogher in 1316. The records that I have alluded to spell the name "Bannyn," or "Banent." In 1620 Creconnaught "Bannan" was seised of lands in Ulster; and in the army raised for the service of King James, while in this country in 1689, William Bannan was a quartermaster in Colonel Nicholas Purcel's regiment of

horse. I have reason myself to know that two families of "Banon" still exist here.

JOHN D'ALTON.

Dublin.

*Tortoiseshell Tom Cat* (Vol. v., p. 465.).—I always thought the tortoiseshell tom cat was an animal of very rare occurrence; but I was not aware, until I read the Note of your correspondent W. R., that it was unknown in natural history. The late (and highly respected) Mr. John Bannister, familiarly called "Jack Bannister," wrote, more than forty years ago, a humorous and witty *jeu d'esprit* on this subject: this was composed for his "Budget," a species of entertainment from which the late Mr. Matthews took the idea of his "At Home;" an entertainment exhibiting a most extraordinary range of talent, and must be fresh in the memory of most of your readers. It supposes the auctioneer, "Mr. Catseye," in the Great Room in "Cateaton Street," and opens thus:

"Oh! what a story the papers have been telling us  
About a little animal of wondrous price;  
Who but an auctioneer would ever think of selling us,  
For two hundred yellow-boys, a trap for mice?"  
&c. &c.

Having humorously described the company assembled, and enlarged on the "beauty and rarity" of the animal, it thus concludes:

"Now louder and warmer the competition growing,  
Politeness nearly banished in the grand *fracas*;  
Two hundred, two hundred and thirty-three—a going!  
Gone! Never cat of *talents* surely met with such  
*éclat*!  
E'en nine or ten fine gentlemen were in the fashion  
caught as well,  
As ladies in their bidding for this purring piece of  
tortoiseshell.  
And the buyer bore him off in triumph, after all the  
fun was done,  
And bells rang, as if Whittington had been Lord  
Mayor of London;  
Mice and rats flung up their hats, to find that cats  
so scarce were,  
And mouse-trap makers raised their prices cent.  
per cent.!"

M. W. B.

*A Tombstone cut by Baskerville* (Vol. v., p. 209.).—A correspondent complains that on visiting Edgbaston Church he was unable to obtain a sight of the tombstone, which he much wished to see. Since I read his Note, I have met with the following, which I copy from Pye's *Modern Birmingham*, 1819. After speaking of a monument in Handsworth Church, Birmingham, to the late Matthew Boulton, the writer proceeds:

"The other is a humble tombstone, remarkable as being one of the last works cut by his own hand, with his name at the top of it, of that celebrated typographer,

Baskerville; but this, being neglected by the relations of the deceased, has been mutilated, although the inscription is still perfect, but so much overgrown with moss and weeds, that it requires more discrimination than falls to the lot of many passing travellers, to discover the situation of this neglected gem. To those who are curious it will be found close to the wall, immediately under the chancel window. This precious relic of that eminent man is deserving of being removed at the expense of the parish, and preserved with the greatest care, withinside the church. . . . There is only one other of his cuttings known to be in existence, and that has lately been removed and placed withinside the church at Edgbaston—"

Which is subsequently thus described:

"There was in this churchyard a gravestone cut by the hands of the celebrated typographer Baskerville, which is now removed and placed withinside the church. The stone being of a flaky nature, the inscription is not quite perfect, but whoever takes delight in well-formed letters, may here be highly gratified; it was erected to the memory of Edw. Richards, an idiot, who died 21st September, 1728, with the following inscription:—

'If innocents are the favourites of heaven,  
And God but little asks where little's given,  
My great Creator has for me in store  
Eternal joys; what wise man can have more?'"

I am sorry I cannot just now give any further information, but hope this Note will be new to some of your readers, and interesting to all.

ESTR.

*Shakspeare, Tennyson, &c.* (Vol. v., p. 492.).—The editorial note has supplied the Latin parallel, but not "the origin and reason of the idea." This Koenig's note to Persius (i. 40.) will do:

"*Nascetur viola*; Hoc inde videtur natum esse quod veteres tumulos mortuorum sparsis floribus et corollis solebant ornare; pertinebat hoc ad religionem manium, qui, ut putabatur, libationibus annuis, coronis, floribus, &c. delectabantur."

This is the first step. Further:

"*Beatissima mortui conditio, cui vel natura ipsa inferias agat, floribus in tumulo sponte nascentibus, videtur indicari.*"

Lastly:

"*Videtur quoque privata nonnullorum opinio fuisse, cinerem in flores mutari, idque contingere non nisi probis ac pulchris (Anthol. Lat.); ex fabulis heroum in flores post mortem mutatorum fortasse nata.*"

This last, and deepest thought, is that seized on by Shakspeare and Tennyson. Koenig gives many parallels.

A. A. D.

*Rhymes on Places* (Vol. v., pp. 293. 374. 500. 547.).—The following rhymes (if so they can be termed) respecting the exploits of a certain giant named Bell, and his wonderful sorrel horse, whose leaps were each a mile long, are, or were a few

years since, prevalent in this neighbourhood among the inhabitants of the villages therein mentioned. The legend has been noticed by Peck :

"Mountsorrel he mounted at,  
Rodely\* he rode by,  
Onelep† he leaped o'er,  
At Birstall he burst his gall,  
And Belgrave he was buried at."

LEICESTERSHIRE.

The following I had years ago from a Buckinghamshire gentleman :

"Tring, Wing, and Irvinghoe,  
Three dirty villages all in a row,  
And never without a rogue or two.  
Would you know the reason why?  
Leighten Buzzard is hard by."

J. EASTWOOD.

*Birthplace of Josephine* (Vol. v., p. 220.).—MR. BREEN's able and interesting Note seems to establish beyond dispute that Josephine was born in St. Lucia, and not, as is commonly supposed, in Martinique.

But can MR. BREEN, or any other of your correspondents, speak to this still more curious Query, whether or no she had African blood in her veins? I heard it confidently asserted lately by a gentleman of high standing on this island, who has business relations with Martinique, that such was the case, and that either the grandmother or great-grandmother of the Empress was a negress slave. He had the fact, he said, on good local authority, and appeared satisfied in his own mind of the truth of the statement. The sudden and surprising elevation of her grandson gives some interest to the inquiry.

A. KEE.

Antigua.

*The Curse of Scotland* (Vol. i., pp. 61. 90.; Vol. iii., pp. 22. 253. 423. 483.).—

"There is a common expression made use of at cards, which I have never heard any explanation of; I mean the nine of diamonds being commonly called the Curse of Scotland.

"Looking lately over a book of heraldry I found nine diamonds, or lozenges, conjoined, or, in the heraldic language, Gules, a cross of lozenges, to be the arms of Packer.

"Colonel Packer appears to have been one of the persons who was on the scaffold when Charles the First was beheaded, and afterwards commanded in Scotland, and is recorded to have acted in his command with considerable severity. It is possible that his arms might, by a very easy metonymy, be called the Curse of Scotland; and the nine of diamonds, at cards, being very similar in figure to them, might have ever since retained the appellation."—*Gent. Mag.*, vol. lvi. p. 301.

"I cannot tell whence he learns that Colonel Packer was on the scaffold when King Charles was beheaded."—*Ibid.*, p. 390.

"When the Duke of York (a little before his succession to the crown) came to Scotland, he and his suite introduced a new game, there called *Comet*, where the ninth of diamonds is an important card. The Scots who were to learn the game, felt it to their cost: and from that circumstance the ninth of diamonds was nicknamed the Curse of Scotland."—*Ibid.*, p. 538.

"The nine of diamonds is called the Curse of Scotland because it is the great winning card at *Comette*, which was a game introduced into Scotland by the French attendants of Mary of Lorraine, queen of James V., to the ruin of many Scotch families."—*Ibid.*, p. 968.

The explanation supplied by the game of Pope Joan is doubtless the correct one. GOODLUCK.

*Waller Family* (Vol. v., p. 586.).—Francis Waller, of Amersham, Bucks, grandfather of Edmund Waller the poet, by his will, dated 13th of January, 1548–49, entails his mansion house in Beaconsfield, and other estates in Bucks, Herts, &c., on the child of which his wife Anne is "now pregnant," with remainders to his two brothers, Thomas and Edmund, in tail, with divers remainders over, to Francis Waller, son of his brother Ralph Waller, and the heirs of his "sister Pope" and his sister Davys. The lady in question was of the Beaconsfield branch of the Wallers, and great aunt to the poet. (From the family muniments.) LAMBERT H. LARKING.

"*After me the Deluge*" (Vol. iii., pp. 299. 397.).—The modern, whoever he may be, can only lay claim to reviving this proverb of selfishness, which was branded by Cicero long ago:

"*Illa vox inhumana et scelerata ducitur, eorum, qui negent se recusare, quò minus, ipais mortuis, terrarum omnium deflagratio consequatur, quod vulgari quodam versu Græco [Ἐμοὺ θανόντος γαῖα μυχθίτω ποπὶ] pronuntiari solet.*"

This passage occurs in his treatise *De Finibus*, III. xix., vol. xiv. p. 341. Valpy's edition, 1830.

MACKENZIE WALCOTT, M.A.

*Sun-Dial Motto* (Vol. v., p. 499.).—Y. is informed that Hazlitt, in his *Sketches and Essays*, has an essay on a sun-dial, beginning with these words:

"*Hæc non numero nisi serenas, is the motto of a sun-dial near Venice.*"

In *La Gnomonique Pratique* of François de Celles, 8vo., there is a pretty long list of Latin mottos for sun-dials, but I do not find the above amongst them. It scarcely reads like a classical quotation. ROBERT SNOW.

*Lines by Lord Palmerston* (Vol. i., p. 382.; Vol. ii., p. 30.; Vol. iii., p. 28.).—In Vol. i., p. 328., INDAGATOR inquired whether there was any au-

\* Now Rothley.

† Now Wanlip.

thority for attributing to the late Lord Palmerston the beautiful lines on the loss of his lady, beginning,—

"Whoe'er like me his heart's whole treasure brings."

INDAGATOR says they have been supposed to be Haworth's; and S. S. S. (Vol. ii., p. 30.) that they have been also attributed to Mason. I can state, from the best authority, that they are Lord Palmerston's. My authority needs no extrinsic confirmation, but I may as well observe that INDAGATOR has himself sufficiently disposed of Haworth's claim, as his wife was still alive when the lines appeared; and the conjecture of S. S. S. is obviously a confusion of Lord Palmerston's lines with those of Mason's (whose wife died at Bristol), beginning—

"Take, holy earth, all that my soul holds dear."

But another of your correspondents, A. B. (Vol. iii., p. 28.), or your printer, has made a mistake on this point which I cannot account for. A. B. says that he inquired after the author of the lines beginning—

"Stranger, whoe'er thou art that viewest this tomb;"

and this statement is headed with a reference to INDAGATOR's inquiry about Lord Palmerston, to which it had no reference whatsoever. I do not remember to have seen A. B.'s inquiry, but it assuredly has nothing to do with INDAGATOR's, which I have now set at rest. C.

*Indian Jugglers* (Vol. iv., p. 472.).—In looking over some former Numbers I find an inquiry under this head. N. will find a full account of some of these wonderful and apparently inexplicable performances in the *Dublin University Magazine*. I have not a set to refer to, but the papers appeared about three or four years ago. ESTE.

*Sons of the Conqueror* (Vol. v., pp. 512. 570.).—I believe after all that Sir N. Wraxall is right. According to the old chroniclers, three members of the Conqueror's family met their death in the New Forest.

1. *Richard*, his second son, is said to have been killed by a stag in the New Forest when hunting, and to have been buried at Winchester in the choir of the cathedral there.

2. *Henry*, youngest son of Robert, Duke of Normandy, and grandson of the Conqueror, was accidentally slain in the New Forest.

3. *William Rufus*, third son of the Conqueror, fell in a similar way and in the same place.

J. R. W.

Bristol.

*Saint Wilfrid's Needle* (Vol. v., pp. 510. 573.).—A very interesting account of this curious crypt beneath the central tower of Ripon Cathedral will be found in a pamphlet published twelve years ago, entitled "*Sepulchri a Romanis Constructi infra Ecclesiam S. Wilfridi in civitate Reponensi*

*Descriptio Auctore Gul. D. Bruce*. London, 1841." A copy is in the library of the Society of Antiquaries, and another in the British Museum.

D. W.

*Frebord* (Vol. v., p. 440.).—It may possibly assist the inquiries of your correspondents SRS and P. M. M. to be informed that the right of Frebord belongs to many estates in the midland counties. In some instances in Leicestershire the claim extends from the boundary hedge of one lordship to the extent of twenty-one feet over the land of the adjoining lordship: it is here understood to represent a deer's leap, and is said to have been given with the original grant of the manor, in order to secure to the lord a right to take the deer he happened to shoot when in the act of leaping from his domain into his neighbour's manor. KR.

Aylestone.

*Royd* (Vol. v., p. 571.).—The meaning of this word may be further illustrated by reference to Swiss etymology and history. The great battle of Naefels (April 9, 1388) is celebrated on the first Thursday of every April, on the spot where the fiercest part of the struggle took place. Mount Ruti, the meadow where the liberators of Switzerland met, on the lake of the Four Cantons, and opposite Brunner, is called the Rutli: both words being derived from a common root of common use in the formation of names in German Switzerland, *Ruten-defricher*, "to clear;" or, *Ruthen*, "to measure, gauge;" in short, "prepare for clearing;" whence, perhaps, our *Ruthyn* and *Rutland*. H. P. S.

*Spy Wednesday* (Vol. v., p. 511.).—Your correspondent MR. CHADWICK is informed that the Wednesday in Holy Week, i.e. the Wednesday before Easter Sunday, is called *Spy Wednesday*. The term has its origin in the fact, that Judas made his compact with the Sanhedrim upon that day for the betrayal of our Blessed Saviour. See Matthew, xxvi. 3, 4, 5, 14, 15, and 16. CRYER.

*Book of Jasher* (Vol. v., pp. 415. 476. 524.).—Hartwell Horne, in his *Introduction* (vol. ii. part ii. pp. 132—138. ed. 1839), has with much diligence exposed both Ilive's original forgery (1751) and the "unacknowledged reprint" (1829). He adds:

"There is also extant a Rabbinical Hebrew Book of Jasher printed at Venice in 1625, which is an explanation of the histories contained in the Pentateuch and Joshua. Barlocci, in his *Biblioth. Rabbinica*, states that it contains some curious but many fabulous things; and particularly that this book was discovered at the time of the destruction of the Temple of Jerusalem in a certain place, in which an old man was shut up, in whose possession a great number of Hebrew books were found, and among them the Book of Jasher; which was first carried into Spain, and preserved at Seville, whence finally it was taken to Naples, where it was first published."—Vol. iii. p. 934.

Is this the work published at New York in 1840? I suppose so: at least, if "Prof. Noah" has been reproducing the *Bristol Book of Jasher* (1829), he can claim but little of the *justice and perfectness* of his great namesake. A. A. D.

*Stearne's (not Hearn's) Confirmation and Discovery of Witchcraft* (Vol. v., p. 416.).—Of this tract, inquired after by MR. CLARKE, and which is certainly one of the most extraordinary of all the treatises on Witchcraft, the only copy I ever saw is the one I possess, and which I have fully described in the notes to Pott's *Discovery of Witches*, printed for the Chetham Society, p. 4. The Rev. Author was no theorist, but a thoroughly practical man; having been an agent in finding and bringing to justice 200 witches in the eastern counties. He has the subject so perfectly at his fingers' ends, and discusses it so scientifically, that Hopkins sinks into insignificance by the side of him. Pity it is that such a philanthropic individual should have had occasion to complain: "In many places I never received penny as yet, nor any am like, except that I should sue!!"

JAS. CROSSLEY.

*Lines on Chaucer* (Vol. v., p. 536.).—The lines should be quoted:—

"Britain's first poet,  
Famous old Chaucer,  
Swan-like, in dying  
Sung his last song  
When at his heart-strings  
Death's hand was strong."

They are taken from Hymn cxxiii. of *Hymns and Anthems*, London, C. Fox, 1841. R.

*Fairlop Oak* (Vol. v., pp. 114. 471.).—Your correspondents J. B. COLMAN and SHIRLEY HIBBERD will find much information relative to this oak and the fair in a work with the following title:

"Fairlop and its Founder, or Facts and Fun for the Forest Frolickers. By a famed first Friday Fairgoer; contains Memoirs, Anecdotes, Poems, Songs, &c., with the curious Will of Mr. Day, never before printed. A very limited number printed. Tobham, Printed at Charles Clark's Private Press. Fairlop's Friday, 1847."

J. Russell Smith, 30. Soho Square, had several copies on sale some time back. S. WISWOLD.

*Boy Bishop at Eton* (Vol. v., p. 557.).—The festival of St. Hugh, *Bishop (Pontificis)* of Lincoln, was kept on November 17.

For "Nihilensis," in the "Consuetudinarium Etonense," should be read "Nicolatensis," as it stands in a Compatus of Winchester College, of the date 1461: the Boy Bishop assuming his title on St. Nicholas' Day, Dec. 6, and then performing his parody of Divine Offices for the first time; St. Nicholas of Myra being, according to the legend, the patron of children.

It is singular that, whereas, as in other foundations, the Feast of the Holy Innocents was appointed for the mummeries of the Boy Bishop at Winchester by the founder, it was forbidden at Eton and King's, although the statutes of the latter were borrowed almost literally from those of Wykeham. It would therefore appear that there was some local reason for the exception.

MACKENZIE WALCOTT, M.A.

*Plague Stones—Mr. Mompesson* (Vol. v., p. 571.).—I should be sorry that anything inaccurate was recorded in "N. & Q." respecting so eminently worthy a person as the Rev. William Mompesson, Rector of Eyam during the time that it was scourged by the plague in 1666, when, out of a population of only 330, 259 died of the disorder. Mr. M. himself did not fall a victim, as J. G. C. states; but his wife did, and her tomb remains to this day. He was, indeed, an ornament to his sacred profession. He not only stood by his flock in the hour of their visitation, but he obtained such an influence during the panic that they entirely deferred to his judgment, and remained, as he advised, within the village. He preached to them on Sundays in the open air from a sort of natural pulpit in the rock, now called Cucklet Church; and he established the water troughs, or *plague stones*, into which the people dropped their money, in payment for the victuals that were brought to them from the surrounding country. When in reward for his devotedness the Deanery of Lincoln was offered him, he generously declined it in favour of his friend Dr. Fuller, author of the *Worthies of England*, who thus obtained the appointment. Mr. Mompesson was subsequently presented to the living of Eakring in Notts, where he died in 1708.

There has recently been discovered on the moor near Fullwood, by Sheffield, a chalybeate spring, which flows into a small covered recess formed of ashlar stone, and this stands just as it did when the wretched inhabitants of Eyam, believing the water to have sanatory virtues, came to drink of it, until a watch was placed on the spot by the Sheffield people, and they were driven back to their infected homes. ALFRED GATTY.

*Raleigh's Ring* (Vol. v., p. 538.).—Sir Walter Raleigh's ring, which he wore at the time of his execution, is, I believe, in the possession of Capt. Edward James Blanckley, of the 6th Foot, now serving at the Cape of Good Hope. It is an heirloom in the Blanckley family, of which Captain Blanckley is the senior representative, who are directly descended from Sir Walter, and have in their possession several interesting relics of their great ancestor, viz. a curious tea-pot, and a state paper box of iron gilt and red velvet.

A DESCENDANT OF SIR WALTER'S.

*Pandecte*, an entire Copy of the Bible (Vol. v., p. 557).—Your correspondent C. H. has noticed this word; I send you a short account of the Irish MSS. in the Bodleian Library, which I laid some time ago before the Royal Irish Academy, and which is printed in their *Proceedings*, vol. v. p. 162. I have there noticed a curious work by Oengus Cele De, or Oengus the Culdee, a writer of the eighth century, in which the word *Pandecte* (or, as the Irish scribe spells it, *Pantecte*) is used in the same sense as that in which Alcuin employs it, for the *Bibliotheca*, or Bible of St. Jerome.

I have marked the passage, pp. 9, 10. of the enclosed paper, which if you think it worth while you may insert. But perhaps it may be enough to refer your readers to the above-mentioned volume of the *Proceedings of the Royal Irish Academy*.

JAS. H. TODD.

Trin. Coll. Dublin.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

If among the writers of the present day there is one whose opinion with regard to Robin Hood and the cycle of ballads of which that renowned outlaw is the hero would be looked for with anxiety and received with respect, it is the Rev. Joseph Hunter, a gentleman in whom are happily combined that thorough historical and antiquarian knowledge, and that sound poetic taste which are required to do justice to so interesting a theme. The announcement, therefore, that the fourth of Mr. Hunter's *Critical and Historical Tracts* is entitled *The Great Hero of the Ancient Minstrelsy of England, Robin Hood. His Period, real Character, &c., investigated, and perhaps ascertained*, will be received with welcome by all who rejoice "that the world was very guilty of such ballads some three ages since," and who, loving them and their hero, would fain know something of the history on which they are founded. Mr. Hunter dissents, and we think rightly, from two popular and recent theories upon the subject,—the one, that which elevates Robin Hood into the chief of a small body of Saxons impatient of their subjection to the Norman rule; the other, that which reduces him to one among the "personages of the early mythology of the Teutonic people." Mr. Hunter, on the other hand, identifies him with one "Robyn Hood" who entered the service of Edward II. a little before Christmas 1323, and continued therein somewhat less than a twelvemonth:

"Alas then said good Robyn,  
Alas and well a woo,  
If I dwele longer with the kynge  
Sorowe wyll me sloo:"

and the evidence which he adduces in favour of our popular hero having been one of the *Contrariantes* of the reign of the Second Edward; and the coincidences which he points out between the minstrel testimony of the *Little Geste* and the testimony of records of different kinds and lying in different places, will, we are sure, be read with great interest even by those who may not

think that our author has quite succeeded in unmasking the "Junius" of those olden times.

*Richmondshire, its Ancient Lords and Edifices: a Concise Guide to the Localities of Interest to the Tourist and Antiquary; with short Notes of Memorable Men*, by W. Hylton Longstaffe, is a pleasant, chatty, and amusing guide to a beautiful locality, which the author describes as "the capital of a land whose riches of romance are scarcely exceeded by any other in England, the chosen seat of its own Earls, the Scropes, Fitzhughs, Marmions; and those setters up and pullers down of kings, the richest, noblest, and most prudent race of the North, the lordly Nevilles:" and which as such may well tempt the tourist and antiquary to visit it during the coming autumn. Those who do will find Mr. Longstaffe's little volume a pleasant companion.

**BOOKS RECEIVED.**—The second volume of Charlotte A. Eaton's *Rome in the Nineteenth Century*, containing a *Complete Account of the Ruins of the Ancient City, the Remains of the Middle Ages, and the Monuments of Modern Times*, which completes this lady's excellent guide to the Eternal City.—The second volume of Miss Thomasina Ross's well-executed translation of Humboldt's *Personal Narrative of Travels to the Equinoctial Regions of America during the Years 1799–1804*, is the new volume of Bohn's *Scientific Library*.—*The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature; to which are added Two Brief Dissertations; on Personal Identity, and on the Nature of Virtue; and Fifteen Sermons*, by Joseph Butler, D.C.L., late Lord Bishop of Durham.—The new volume of Bohn's *Standard Library* is deserving of especial mention. It is a reprint of Bishop Halifax's Standard Edition, with the addition of Analytical Introductions, and Notes by a Member of the University of Oxford; and we have no doubt will be found a really useful popular edition, such as may allure to the careful study of one of the best works in our language those minds which, without such help, might shrink from the task.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

MAHON'S ENGLAND, 4 Vols.

SCOTT'S LADY OF THE LAKE.

— LAY OF THE LAST MINSTREL.

— MAHMON.

The original 4to. editions in boards.

FLANAGAN ON THE ROUND TOWERS OF IRELAND. 4to. 1843.

A NARRATIVE OF THE PROCEEDINGS IN THE DOUGLAS CAUSE.

London, Griffin, 8vo. 1767.

CLARE'S POEMS. Fcap. 8vo. Last edition.

MALLET'S ELVIRA.

MAGNA CHARTA; a Sermon at the Funeral of Lady Farewell, by George Newton. London, 1661.

CHAUCER'S POEMS. Vol. I. Aldine Edition.

BIBLIA SACRA, Vulg. Edit., cum Commentar. Menochii. Alost

and Ghent, 1826. Vol. I.

BARANTE, DUCS DE BOURGOGNE. Vols. I. and II. 1st, 2nd, or 3rd Edit. Paris. Ladvocat, 1825.

BIOGRAPHIA AMERICANA, by a Gentleman of Philadelphia.

POTGIEMER DE CONDITIOE SERVORUM APUD GERMANOS. 8vo. Col. Agrip.

THE COMEDIES OF SHADWELL may be had on application to the Publisher of "N. & Q."

\* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186, Fleet Street.

### Notices to Correspondents.

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J. SMYTH (Dublin). *The line referred to*—

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Lines on ENGLISH HISTORY. We have forwarded to AN ENGLISH MOTHER one of the copies so kindly sent by E. C. One we retain for our own use. The lines forwarded by SEWARD are very generally known: not so those inquired for by MARRIS, beginning

"William and William, and Henry and Stephen,  
And Henry the Second, to make the first even;

and of which we should be very glad to receive a copy.

B. B. We shall be very glad to see the letter to which our Correspondent refers.

H. P. S., who inquires for the author of

"Tempora mutantur," &c.,

is referred to our 1st Vol., pp. 234. 419.

S.S.S. Richard II. inherited the White Hart as a badge from his mother Joan, the Fair Maid of Kent. The Red Rose was the badge of Henry IV.

SURNAMES. We have forwarded the curious list sent us by A.C.M., and the Notes by Miss BOCKETT and E. H. A., to Mr. LOWER.

ERRATA.—Page 477. col. 1. 1. 43. and 46. for "Marconcies," read "Marconcies;" 1. 51., for "Montaga" read Montagu;" col. 2, 1. 1., for "Roberti" read "Roberto."

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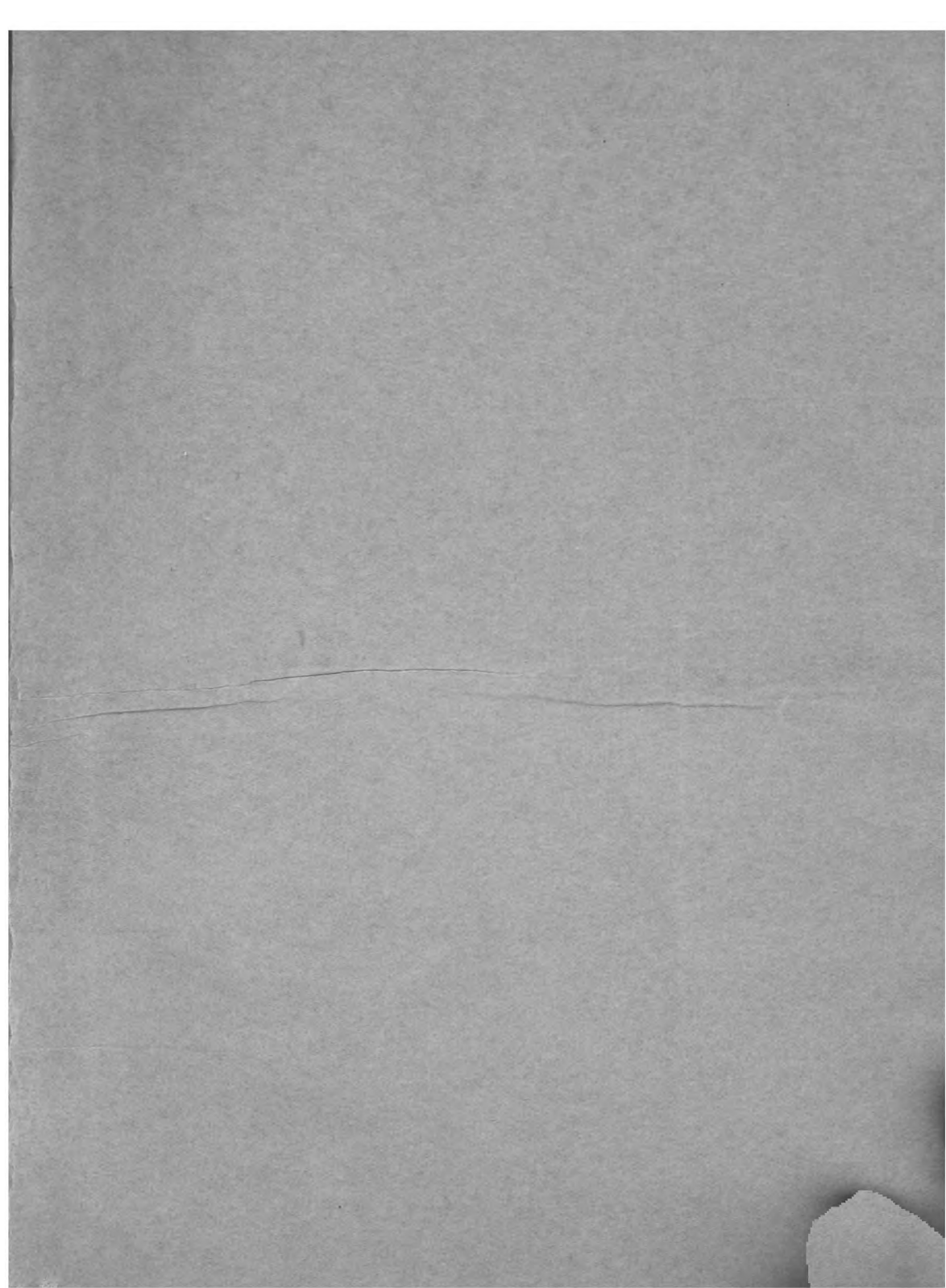
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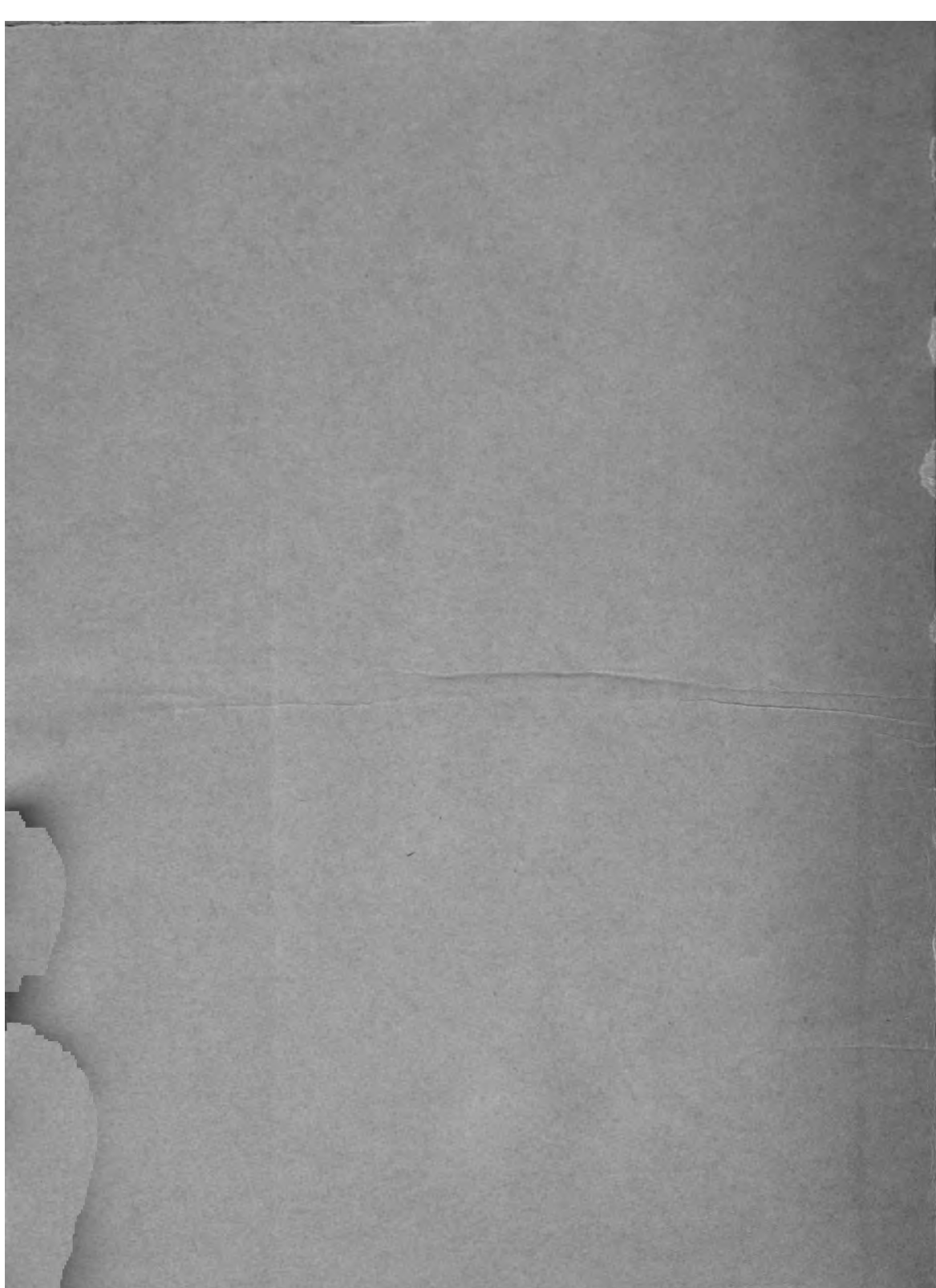
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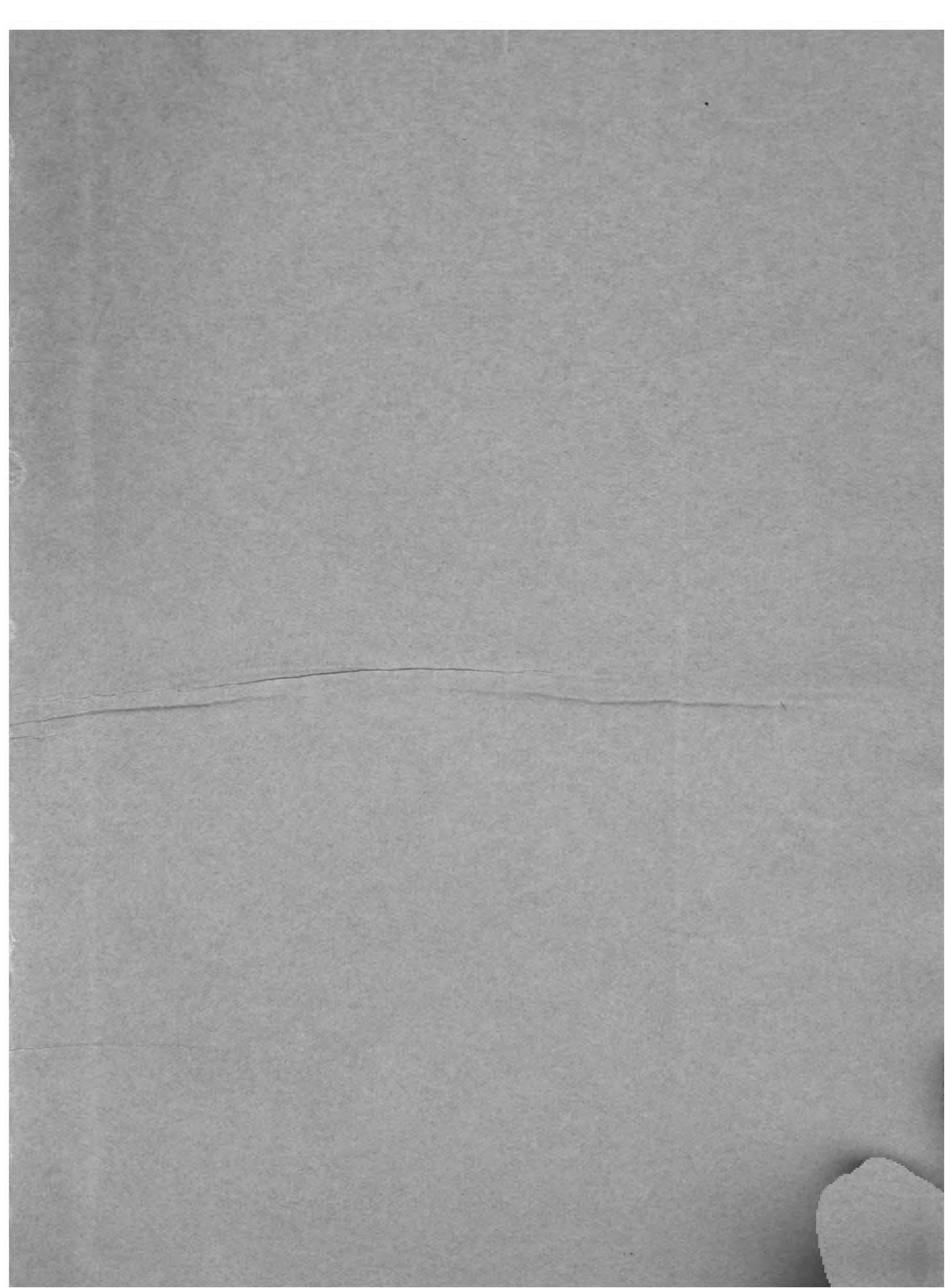
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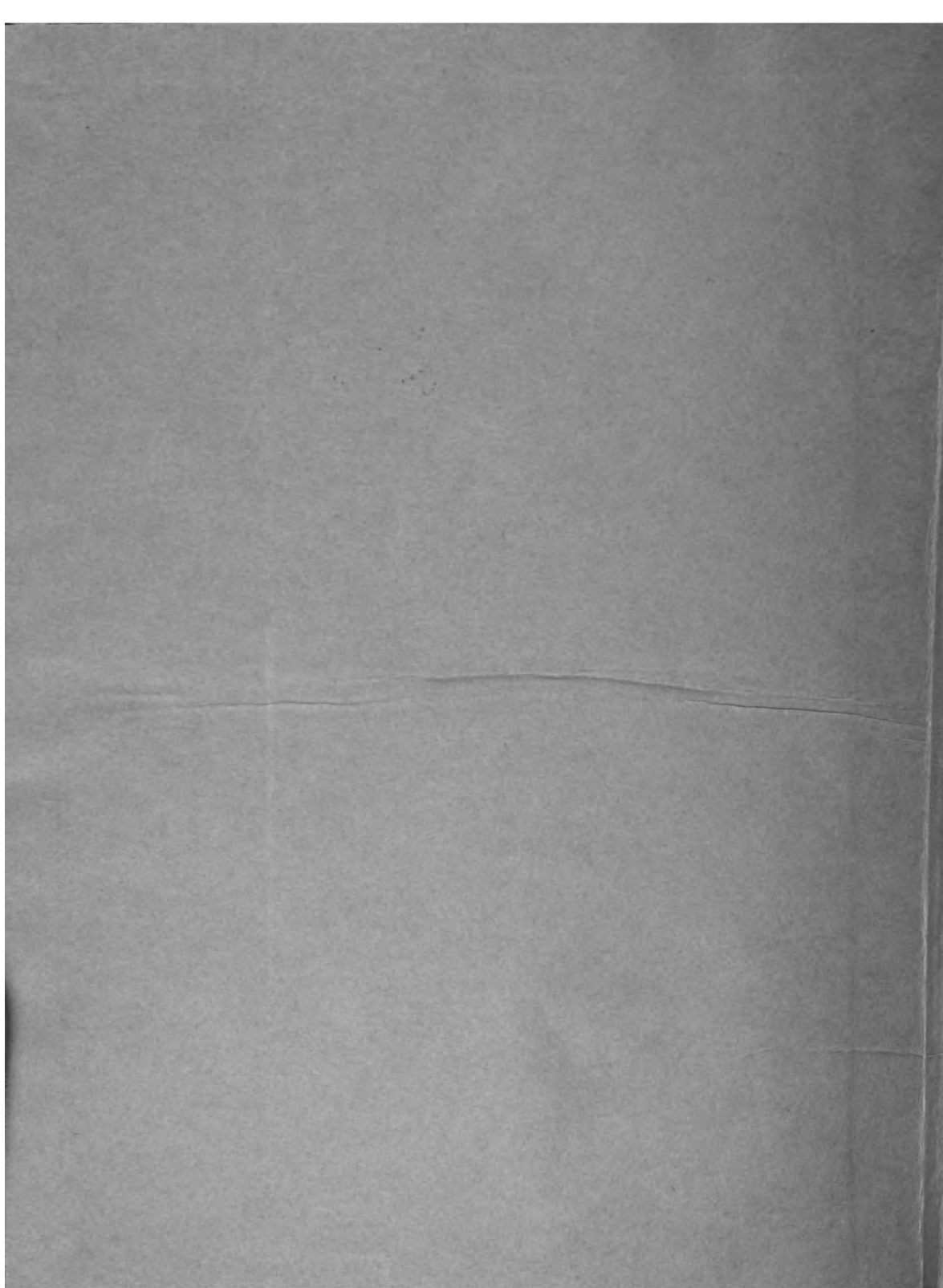
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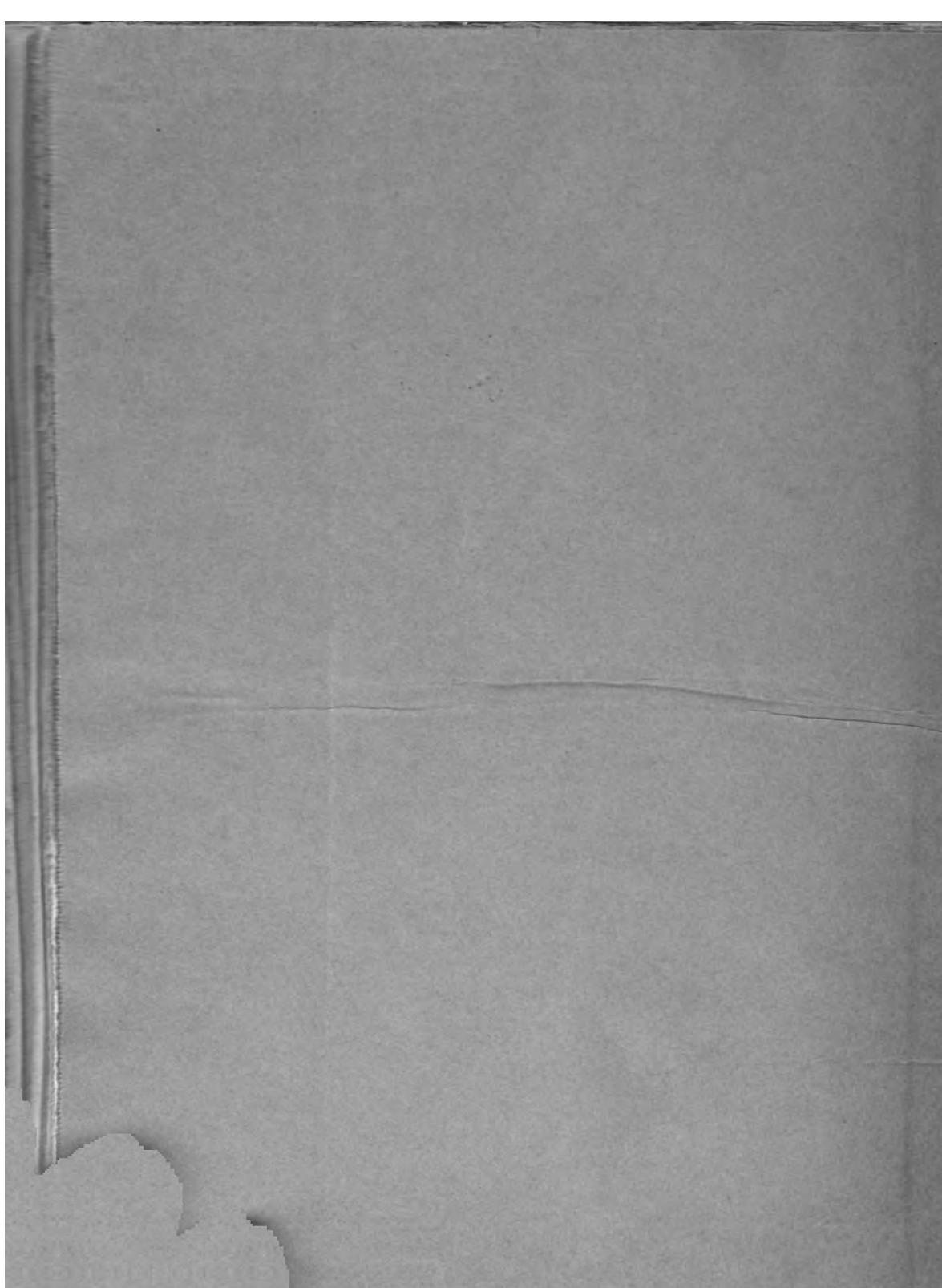
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